

EVPHVES THE ANATOMY OF WIT.

Very pleasant for all Gentlemen to
reade, and most necessary
to remember.

Wherein are contained the delights that Wit
followeth in his youth, by the pleasantnesse of
loue: and the happinesse he reapeth in age,
by the perfectnesse of wisdom.

By JOHN LYLIE, Master of Art.

Corrected and augmented.

ic Lilly



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TO THE RIGHT HONORABLE MY

very good Lord and Master, S^r WILLIAM WEST,

Knight, Lord de la Warre, Iohn Lylie, wisbeth

long life with increase of Honour.

P*Arasius* drawing the counterfeite of *Hellen* (right Honourable) made the attire of her head loose: who being demanded why he did so, answered, she was loose. *Vulcan* was painted curiously, yet with a polt foote; *Leda* cunningly, yet with her blacke haire. *Alexander* hauing a skarre in his cheeke, held his finger vpon it, that *Apelles* might not paint it. *Apelles* painted him with his finger cleauing to his face: why, quoth *Alexander*, I laid my finger on my skar, because I would not haue thee see it, yea (said *Apelles*) and I drew it there because none else should perceiue it; for if thy finger had been away, either thy skarre would haue been seen, or my Art misliked: whereby I gather, that in all perfect workes, as well the fault as the face is to bee shewen. The fairest *Leopard* is made with the sportes, the finest cloth with his list, the smootheft shooe with his last. Seeing then that in euery counterfait, as wel the blemish as the beauty is coloured, I hope I shall not incur the displeasure of the wise, in that in the discourse of *Enphues*, I haue as well touched the vanities of his loue, as the vertues of his life. The *Perflans*, who aboue all other Kings most honoured *Cirus*, caused him to be engrauen as well with his hooked nose, as his high for-head. Hee that loued *Homer* best, concealed not his flattering, and hee that praised *Alexander* most, bewrayed his quaffing. *Diomedes* must haue a crooked shooe for his wry foote, *Damocles* a smooth gloue for his straight hand.

For as euery *Painter* that shadoweth a man in all parts, giueth euery peice a iust proportion: so he that decyphereth the qualities of the minde, ought as wel to shew euery humor in his kind, as the other doth euery part in his colour. The *Surzion*, that ma-

The Epistle.

keeth the *Anatomy*, sheweth as well the muscles in the heele, as the veines of the heart. If then the first sight of *Euphues* shal seem too light to be read of the wise, or too foolish to be regarded of the learned, they ought not to impute it to the iniquity of the Author, but to the necessity of the History. *Euphues* beginneth with loue as allured by wit, but endeth not with lust, as bereft of wisdom. He wooeth women preuoked by youth, but weddeth not himselfe to wantonnesse, as pricked by pleasure. I haue set downe the follies of his wit without breach of modesty, & the sparkes of his wisdom without suspicion of dishonesty. And certes I think there bee more speeches which for grauity will mislike the foolish, then vnseemly tearmes, which for vanity may offend the wise. Which discourse (right *Honourable*) I hope you will the rather pardon for the rudenes, in that it is the first, and protect it the more willingly if it offend, in that it may bee the last.

It may be that fine wits will descant vpon him that hauing no wit, goeth about to make the *Anatomy* of wit: and certainly their iesting in my minde is tollerable. For if the *Butcher* should take vpon him to cut the *Anatomy* of a man, because hee had skill in opening of an *Oxe*, he would proue himselfe a *Calfe*; or if the *Horse-leach* would aduenture to minister a potion to a sicke patient, in that he hath knowledge to giue a drench to a diseased horse, he would make himselfe an *Assle*. The *Shoomaker* must not goe aboue his latchet, nor the *hedger* meddle with any thing but his bill. It is vnseemely for the *Painter* to feather a shaft, or the *Fletcher* to handle the Pensill. All which things make most against me, in that a foole hath intruded himselfe to discourse of wit: but as I was willing to commit the fault, so am I content to make amends. Howsoeuer the case standeth, I looke for no praise for my labour, but pardon for my good will: it is the greatest reward that I dare aske, and the least that they can offer; I desire no more, I deserue no lesse. Though the stile nothing delight the dainty eare of the curious sifter, yet will the matter recreate the mind of the curteous Reader; the variety of the one, will abate the harshnesse of the other. Things of greatest profit are set forth with least price, where

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where the Wine is neat, there needeth no Iuic-bush, the right Corall needeth no colouring, where the matter it selfe bringeth credit, the man with his glosse winneth small commendation. It is therefore me thinketh, a greater shew of a pregnant wit, then perfect wilddome, in a thing of sufficient excellency, to vse superfluous eloquence. Wee commonly see that a black ground doth best beseme a white counterfart, and Venus, according to the iudgement of Mars, was then most amiable when she sate close by Vulcan. If these things be true which experience trieth, that a naked tale doth most truly set forth the naked truth, that where the countenance is faire, there needs no colours; that painting is meeter for ragged wals then fine Marble; that verity then shineth most bright, when she is in least brauery, I shall satisfie mine owne minde, though I cannot feed their humours, which greatly seeke after those which sife the finest Meale, and beare the whitest mouths. It is a world to see how Englishmen desire to heare finer speech then their language will allow, to eate finer bread then is made of Wheate, or weare finer cloth then is made of wooll; but I let passe their finenesse, which can no way excuse my folly. If your Lordshippe shall accept my good will, which I haue alwaies desired, I will patiently beare the ill will of the malicious, which I neuer deserved.

Thus committing this simple Pamphlet to your Lordships patronage, and your Honour to the Almightyes protection; for the preservation of the which, as most bounded, I will pray continually, I end.

Your Lordships seruant to command,

John Lylic.

To the Gentlemen Readers.

I Was driven into a quandary Gentlemen, whether I might send this my Pamphlet to the Printer, or to the Pedler: I thought it too bad for the presse, and too good for the packe: but seeing my folly in writing to be as great as others, I was willing my fortune should be as ill as anyes. We commonly see the book that at Easter lyeth bound on the Stationers stall, at Christmasse to be broken in the Haberdashers shop: which sith it is the order of proceeding, I am content this Sommer to have my dooings read for a toy, that in Winter they may be ready for trash. It is not strange when as the greatest wonder lasteth but nine dayes, that a new worke should not endure but three moneths. Gentlemen use bookes as Gentlewomen handle their flowere, who in the morning sticke them in their heads, and at night strow them at their heeles. Cherries be fulsome when they be brought ripe, because they be plenty, and bookes be stale when they be printed, in that they be common.

In my minde, Printers and Taylors are chiefly bound to pray for Gentlemen: the one hath so many fantasies to print, the other such sundry fashions to make, that the pressing yron of the one is neuer out of the fire, nor Printing-presse of the other at any time lyeth still: But a fashion is but a dayes wearing, and a book but an hour as reading: which seeing it is so, I am of the Shoemakers minde, who careth not so the shoe hold the pulling on, nor I so my labour last the running ouer. He that commeth to print because he would be knowne, is like the foole that commeth into the market because he would be seene. I am not he that seeketh praise for his labour, but pardon for his offence, neither doe I set forth this for any deuotion to print, but for duty which I owe to my Patron. If one write neuer so well, he cannot please all, and write he neuer so ill, he shall please some. Fine heads will picke a quarell with me, if all be not curious, and flatterers a thanke if any thing be currant: but this is my minde, let him that findeth a fault amend it, and he that liketh it, vse it. Envy braggeth, but draweth no blood: the malicious haue more mind to quip then might to cut I submit my selfe to the iudgement of the wise, and little esteeme the censure of fooles: the one will be satisfied with reason, the other are to be answered with silence. I know Gentlemen will find no fault without cause, and beare with those that deserue blame: as for others, I care not for their iests, for I neuer meane to make them my iudges.

Farewell.

To my very good Friends, the Gentlemen Schollers of Oxford.

Here is no priuiledge that needeth a pardon, neither is there any remission to bee asked, where a commission is granted. I speake this Gentlemen, not to excuse the offence which is taken, but to offer a defence where I was mistaken. A cleere conscience is a sure card, truth hath the prerogative to speake with plainnesse, and the modesty to beare with patience. It was reported of some, and beleued of many, that in the education of *Ephabius*, where mention is made of Vniuersities, that *Oxford* was too much either defaced or defamed. I know not what the enuious haue picked out by malice, or the curious by wit, or the guilty by their owne gallad consciences: but this I say, that I was as farre from thinking ill, as I find them from iudging well. But if I should goe about to make amends, I were then faulty in some what amisse, and should shew my selfe like *Apelles* Prentice, who coueting to mend the nose marred the necke; and not vnlike the foolish Dier, who neuer thought his cloth blacke vntill it was burned. If any fault bee committed, impute it to *Euphues* who knew you not, not to *Lylie* who hates you not. Yet may I of all the rest most condemne *Oxford* of vnkindnesse, of vice I cannot, who seemed to weane me before shee brought me forth, and to giue me bones to gnaw, before I could get the teat to suck. Wherein she played the nice mother, in sending me into the Country to nurse, where I tyred at a dry breast three yeeres, and was at the last enforced to weane my selfe. But it was destiny, for if I had not bin gathered from the tree in the bud, I should being blowne haue proued a blast: and as good it is to bee an addle Egge, as an idle Bird.

Euphues at his arriual I am assured will view *Oxford*, where he will either recant his sayings, or renue his complaints, he is now on the seas: and how he hath been tossed I know not; but where-

To the Gentlemen Schollers, &c.

As I thought to receiue him at *Douer*, I must meet him at *Hampson*. Nothing can hinder his comming but death, neither any thing hasten his departure but vnkindnes.

Concerning my selfe, I haue alwaies thought so reuerently of *Oxford*, of the Schollers, and of their manners, that I seemed to be rather an Idolater then a blasphemmer. They that inuented this toy were vnwise, and they that reported it, vnkind, and yet none of them can proue me vn honest. But suppose I glaunced at some abuses; did not *Iupiters* egge bring forth as well *Helen* a light huswife in earth, as *Castor* a bright starre in heauen? The Estrich that taketh the greatest pride in her feathers, picked some blast, no countenance but hath some blemish: and shall *Oxford* then be blamelesse? I wish it were so, but I cannot thinke it is so. But as it is, it may be better: and were it badder, it is not the worst. I thinke there are few Vniuersities that haue lesse faults then *Oxford*, many that haue more, none but haue some. But I commit my cause to the consciences of those that either know what I am, or can guesse what I should be: the one will answere themselves in construing friendly, the other if I knew them, I would satisfie reasonably.

Thus loth to incur the suspicion of vnkindnesse in not telling my mind, and not willing to make any excuse where there needs no amends, I can neither craue pardon, lest I should confesse a fault, nor conceale my meaning, lest I should be thought a foole. And so I end, yours assured to vse,

John Lylye.



EVPHVES.

There dwelt in Athens a young Gentleman of great patrimony, and of so comely a personage, that it was doubted whether he were more bound to Nature for the lineaments of his person, or to Fortune for the increase of his possessions. But Nature impatient of comparisons, and as it were disdainning a companion or copartner in her working, added to his comelines of his body, such a sharp capacity of mind, that not onely shee proued Fortune counterfaint, but was halfe of that opinion, that shee her selfe was onely currant. This young gallant, of more wit then wealth, and yet of more wealth then wisdom, seeing himselfe inferior to none in pleasant conceits; thought himselfe superior to all in honest conditions; insomuch that hee thought himselfe so apt to all things, that hee gaue himselfe almost to nothing but practising of those commonly, which are incident to these sharpe wits, fine phrases, smooth quips, merry taunts, vsing iesting without meane, and abusing mirth without measure. As therefore the sweetest Rose hath his prickles, the finest Helmet his bracke, the finest Flower his bran; so the sharpest wit hath his wanton will, and the holiest head his wicked way. And true it is that some men write, and most men beleue, that in all perfect shapen, a blemish bringeth rather a liking enery way to the eyes, then loathing any way to the minde. Venus had a mole on her cheek, which made her more amiable: Helen her scarre on her chume, which Paris called Cos Amoris, the whetstone of love: Aristippus his wart, Lycurgus his wen: so like

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likewiſe in the diſpoſition of the minde, either vertue is over-
ſhadowed with ſome vice, or vice overtaken with ſome vertue.
Alexander valiant in warre, yet giuen to wine. Tully eloquent
in his gloſes, yet baine gloriouſ. Salomon wiſe, yet too wan-
ton. David holy, but yet an homicide. None more witty then
Euphues, yet at the firſt none more wicked. The freſheſt co-
lours ſoonest fade, the keenest razor ſoonest turnes his edge, the
finest cloth is ſoonest eaten with the Mothes, and the Cambzick
ſoner ſtained then the coarſe Cannas : which appeared well in
this Euphues, whoſe wit being like ware, apt to receive any im-
preſſion, and bearing the head in his owne hand, either to ble
the raine or the ſpurre, diſdained counſaile, leaving his Coun-
try, loathing his old acquaintance, thought either by wit to ob-
taine ſome conqueſt, or by ſhame to abide ſome conflict : who
preferring fancy beſore friends, and his preſent humour beſore
honor to come, layd reaſon in water, being too ſalt for his taſte,
and followed unbridled affection moſt pleaſant for his tooth.

When parents haue more care how to leaue their children
wealthy then wiſe, and are more deſirous to haue them main-
taine the name then the nature of a Gentleman : when they put
gold into the hands of youth, where they ſhould put a rod vnder
their girdle ; when in ſtead of aſtes they make them paſt grace,
and leaue them rich executors of goods, and poore executors of
godlineſſe : then it is no maruell, that the ſonne being left rich
by his father, will become reſtleſſe in his owne will. But it
hath ben an old ſaid ſaw, and not of leſſe truth then antiquity,
that wit is the better if it be the deerer bought, as in the ſequell
of this hiſtory ſhall moſt manifeſtly appeare.

It happened this yong impe to arrive at Naples (a place of
more pleaſure then profit, and yet of more profit then piety) the
very walles and windowes whereof, he ſeemed it rather to be the
Tabernacle of Venus, then the Temple of Veſta. Where were
all things neceſſary and in a readineſſe, that might either allure
the minde to luſt, or incite the heart to folly : a Court more
meet for an Athieſt then for one of Athens : for Ouid then for
Ariſtotle : for a graceleſſe Loner, then for a godly liner : more
fit

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fit for Paris then Hector, and master for Flora then Diana. Where my youth (whether for wearinesse he could not, or for wantonnesse he would not goe any farther) determined to make his abode: whereby it is evidently scene, that the fleetest Fish swalloweth the delicatest baite, that the highest soaring Hawke traineth to the lure, and that the wittiest braine is inuigled with the suddaine view of alluring vanities. Where he wanted no companions, which courted him continually with sundry kindes of deuices, whereby they might soake his purse to reape commodities, or sooth his person to win credit: for he had guests and companions of all sorts.

There frequented to his lodging, as well the Spider to sucke payson of his fine wit, as the Bee to gather honey: as well the Drone as the Dove: the Foxe as the Lambe: as well Damocles to betray him, as Damon to be true to him. Yet he behaued himselfe so warily, that he singled his game wisely. He could easily discerne Apolloses musicks from Pan his pype, and Venus beauty from Iunoes brauery, and the faith of Lælius from the flattery of Aristippus: he welcomed all, he trusted none: he was merry; but yet so wary, that neither the flatterer could take advantage to entrap him in his talke, nor the wisest any assurance of his friendship: Who being demanded of one what Country-man he was, he answered, what Country-man am I not? If I be in Creet, I can lie: if in Greece, I can shift: if in Italy, I can court it: If thou aske whose sonne I am, I aske the whole sonne am I not? I can carouse with Alexander, abstaine with Romulus, eate with the Epicure, fast with the Stoicke, sleepe with Endimyon, watch with Chrylippus, vsing these speeches and other like.

An old Gentleman in Naples, feeling his pregnant wit, his eloquent tongue somewhat fainting, yet with delight, his mirth without measure, yet not without wit, his sayings bawgious, yet pithy: beganne to bewaile his nurture, and to muse at his nature; being incensed against the one as most pernicious, and inflamed with the other as most pretious: for he well knew, that so rare a wit would in time, either breede

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an intollerable trouble, or bring an incomparable treasure to the Common-weale: at the one hee greatly pittied, at the other hee reioyced.

Having therefore gotten opportunity to communicate with him his minde, with watry eyes, as one lamenting this wantonnes, and smiling face as one louing his wittines, he encountered him on this manner.

Young Gentleman although my acquaintance be small to intreate you, and my authoritie lesse to command you, yet my good will in giving you good counsell, should induce you to beleeue mee, and my hoary hayres (Ambassadors of experience) enforce you to follow me: for by how much the more I am a stranger to you, by so much the more you are beholding to me: having therefore good opportunity to utter my mind, I meane to be importunate with you to follow my meaning. As thy birth doth shew the expresse and lively Image of gentle blood; so thy bringing up seemeth to me to be a great blot to the image of so a noble a brute: so that I am enforced to thinke, that either thou diddest want one to give thee good instructions, or that thy Parents made thee wanton with too much cockering: either they were too foolish in vsing no discipline, or thou too forward in rejecting their doctrine: either they willing to haue thee idle, or thou wilfull to be ill employed. Did they not remember that which no man ought to forget, that the tender youth of a child is like the tempering of new Ware, apt to receiue any forme: Hee that will carry a Bull with Milo, must vse to carry him a Calse also: hee that cometh to haue a straight tree, must not bow it being a twig.

The Potter fashioneth his clay when it is soft, and the Sparrow is taught to come when he is young: as therefore the yron being hot, receiueth any forme with the stroke of the Hammer, and keepeth it being cold for ever: so the tender wit of a child, if with diligence it be instructed in youth, will with industry vse those qualities in age. They might also haue taken example of the wise husbandman, who in the fattest and most fertile ground, soweth hempe before wheat, and graine that dieth

by

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by the superfluous moisture, and maketh the soile more apt for
Cozne: or of good Gardiners, who in their curious knots mire
slope with time, as aiders the one to the others; the one being
dye the other moist: or of cunning Painters, who for their
whitest worke cast the blackest ground, to make the picture
more amiable.

If therefore thy Father had been as wise a husbandman, as
he was a fortunate Husband, or thy Mother as good a House-
wife as she was a happy wife: If they had been both as good
Gardiners to keepe their knot, as they were grafters to bring
forth such fruit: or as cunning Painters, as they were happy
Parents, no doubt they had sowed henpe before Wheate, that
is, discipline before affection: they had set slope with Time, that
is, manners with wit, the one to ayd the other: and to make
thy dexterity more, they had cast a blacke ground for their
white worke; that is, they had mixed threats with faire looks.
But things past are past calling againe: it is too late to shut the
stable doore, when the Seed is sowne: the Troians repented too
late when their Town was spoyled: yet the remembrance of
their former follies might breed in thee a remorse of conscience,
and bee a remedy against further concupiscence. But now to thy
present time.

The Lacedemonians were wont to shew their Children
drunken men, and other wicked men, that by seeing their
filth, they might shun the like fault, and auoyd such vices
when they were at the like estate. The Persians to make their
youth abhorre gluttony, would paint an Epicure, sleeping with
his meate in his mouth, and horribly over-laden with Wine,
that by the view of such monstrous sights, they might eschue
the meanes of the like excesse. The Parthians to cause their
youth to loath the alluring traynes of Womens wiles and de-
ceitfull inticements, had most curiously carued in their houses
a young man blind, besides whom was adioyned a Woman so
exquisite, that in some mens indgements, Pigmaliions Image
was not halfe so excellent, having one hand in his pocket, as
noting her theft, and holding a knife in the other hand to cut his
throat.

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throat. If the sight of such ugly shapes caused a loathing of the like sinnes, then my good Euphues, consider their plight, and beware of thine own perill. Thou art here in Naples a young sojourner, I an old Senioꝝ: thou a stranger, I a Cittizen: thou secure, doubting no mishap: I sorrowfull, dreading thy misfortune. Here maiest thou see that which I sigh to see: drunken sots wallowing in euery coꝝner, in euery chamber, yea, in euery channell. Here maist thou behold, that which I cannot without blushing behold, noꝝ without blubbering vtter: those whose bellies be their gods, who offer their goods a sacrifice to their guts: who sleepe with meat in their monthes, with sinne in their hearts, and with shame in their houses. Here, yea here Euphues maiest thou see; not the carued visage of a lewd woman, but the incarnate visage of a lasciuious wanton: not the shadow of loue, but the substance of lust. My heart melteth in drops of blood to see an Harlot with the one hand rob so many Coffers, and with the other to rip so many Coꝝses. Thou art here amidst the pikes, between Scilla and Charybdis, ready if thou shyn Syrtes, to sinke in Scmphlegades. Let the Lacedemonian, the Persian, the Parthian, yea, the Neapolitan cause thee rather to detest such villany at the sight and view of their vanity. Is it not farre better to abhorre sinnes by the remembrance of others faults, then by repentance of thine owne follies? Is not he accounted most wise, whom other mens harmes doe make most wary.

But thou wilt happily say; that although there bee many things in Naples to bee iustly condemned, yet are there some things of necessity to be commended: and as thy will doth leane to the one, so thy wit would also embrace the other. Alas Euphues, by how much the moze I see the high climbing of thy capacity, by so much the moze I feare thy fall. The fine Chrysell is sooner crazed then the hard Marble: the greeneſt Beech burneth faster then the dyest Oake: the faireſt silke is soonest soyled: and the sweetest wine turneth to the sharpest vinegar: the Pestilence doth most rifest infect the clearest complexion, and the Caterpillar cleaueth vnto the ripeſt fruits: the most delicate wit

Euphues.

Wit is allured with small inticement vnto vice, and most subiect to yeeld vnto vanity. If therefore thou do but harken to the Syrens, thou wilt be enamoured: if thou haunt their houses and places, thou shalt be enchanted. One drop of popson infecteth the whole tunne of Wine: one leafe of Coloquintida marreth and spoyleth the whole pot of pottage: one yron mole defaceth the whole peice of Lawne.

Descend into thine owne conscience, and consider with thy selfe the great difference betwene staring and stark blind, wit and wisdom, loue and lust: be merry, but with modesty: be sober, but not too sullen: be valiant, but not too venturous. Let thy attyre be comely, but not costly: thy diet wholesome, but not excessive: vse pastime as the world importeth, to passe the time in honest recreation; mistrust no man without cause, neither be thou credulous without proofe; be not light to follow euery mans opinion, nor obstinate to stand in thine own conceit; serue God, loue God, feare God, and God will so blesse thee, as either thy heart can wish, or thy friends desire: and so I end my counsell, beseeching thee to begin to follow it. This old Gentleman hauing finished his discourse, Euphues began to shape him an answer in this sort.

Father and friend (your age sheweth the one, your honesty the other) I am neither so suspicious to mistrust your good will, nor so sottish to dislike your good counsell. As I am therefore to thanke you for the first, so it stands me vpon to thinke better of the latter: I meane not to cavill with you, as one louing Sophistry, neither to controule you, as one hauing superiority: the one would bring my talke into the suspicion of fraud, the other conuince me of folly. Whereas you argue, I know not vpon what probabilities, but sure I am vpon no proof, that my bringing vp should be a blemish to my birth; I answer and sweare to that; you were not therein a little ouershot, either you gaue too much credit to the report of others, or too much liberty to your owne iudgement: you conuince my parents of pœuishment in making me a wanton, and me of lechdnesse in reiecting correction. But so many men, so many minds: that my seeme
in

Euphues.

In your eye odious, which in anothers eye may be gracious. Aristippus a Philosopher, yet who more courtly? Diogenes a Philosopher, yet who more carterly? Who more popular then Plato, retaining alwaies good company? Who more enuious then Tymon, renouncing all humane society? Who so seuer as the Stoicks, which like Rocks are moued with no melody? Who so secure as the Epicures, which wallowed in all kind of licentiousnesse:

Though all men be made of one mettall, yet they bee not all cast in one molde: there is framed of the selfe same clay, as well the Tile to keepe out water, as the Pot to containe liquor: the Sunne doth harden the Dirt, and melt the waxe. Fire maketh the Gold to shine, and the Straw to smother; perfumes doe refresh the Rose, and kill the Beetle; and the nature of the man, disposeth that consent of the manners. Now whereas you seemed to loue my nature, and loath my nurture, you bewray your owne weakenes, in thinking that nature may any wayes bee altered by education: and as you haue ensamples to confirme your pretence; so haue I most euident and infallible arguments to serue for my purpose. It is naturall for the Wine to spread: the more you seeke by Art to alter it, the more in the end you may augment it. It is proper for the Palme-tree to mount, the heavier you load it, the higher it sprouteth: though Iron be made soft with fire, it returneth to his hardnesse: though the Faulcon be reclaimed to the fist, shee retireth to her haggardnesse: the whelpe of a Bastiffe will neuer bee taught to retriue the Partridge; education can haue no shew, where the excellency of nature doth beare sway. The silly Horse will by no manner of meanes be tamed: the subtile Foxe may well be beaten, but neuer broken from stealing of his prey. If you pound Spices they will smell the sweeter: season the wood neuer so well the wine will taste of the caske: plant and translate the Crab-tree, where and whensoever it please you, and it will neuer beare sweet Apple, vnlesse you graft it by Art, which nothing toucheth Nature. Infinite and innumerable were the examples I could alledge and declare to confirme the force of Nature,

Euphues.

Nature, and confute these your vaine and false forgeries, were not the repetition of them needlesse, having shewed sufficient; or bootlesse, seeing those alleadged will not perswade you. And can you be so vnaturall, whom Dame Nature hath nourished and brought vp so many yeres, to repine as if were against Nature?

The similitude you rehearsed of the Ware, argueth your weak and melting braine: and your example of the hote and hard yron, sheweth in you but cold and weak disposition. Doe you not know that which all men doe affirme and know, that black will take no other colour? That the stone Asbeston being once made hote, will neuer after become cold? That fire cannot be forced downward? That nature will haue course after kinde? That euery thing will dispose it selfe according to Nature? Can the Ethiopian change or alter his skinne? or the Leopard his blem: Is it possible to gather Grapes of Thornes, or Figges of Thistles, or cause any thing to strue against Nature?

But why goe I about to praise Nature, the which as yet was neuer any Impe so wicked and barbarous, any Turke so vile and brutish, any beast so dull and senselesse, that could, or would, or durst dispraise, or contemne? Doth not Cicero conclude and allow, that if we follow and obey Nature, we shall neuer erre? Doth not Aristotle alledge and confirme, that Nature frameth or maketh nothing in any point rude, vaine or vnperfect.

Nature was had in such estimation and admiration among the Heathen people, that shee was reputed for the onely Goddess in Heauen. If Nature then haue largely and bountifully indued me with her giftes, why deeme you me so vnfortunate and gracelesse? If shee haue dealt hardly with me, why extoll you so much my birth? If nature beare no sway, why vse you this adulation? If Nature worke the effect, what booteth any education? If Nature be of strength or force, what availeth discipline or nurture? If of none, what helpeth Nature? But let these sayings passe, as knowne evidently, and granted to be true,

Euphues.

true, which none can or may deny; vnlesse hee bee false, or that hee bee an enemy to humanity.

As touching my residence and abiding here in Naples, my youthfull affections, my sports and pleasures, my pastimes, my common dalliance, my delights, my resort and company which daily use to visit mee, although to you they breed more sorrow and care then solace and comfort, because of your crabbed age, yet to me they bring more comfort and ioy, then care and griefe, more blisse then bale, more happinesse then heauinesse, because of my youthfull gentlenesse. Either you would haue all men old, as you are, or else you haue forgotten that you your selfe were young, or euer knew young dayes: either in your youth, you were a very vicious and vngodly minded man, or now being aged, very superstitious and deuout aboue measure.

But you no difference betwene the young flourishing Bay-tree, and the old withered Birch: no kinde of distinction betwixt the waxing and the waning of the Moone, and betwene the rising and setting of the Sunne: Doe you measure the hot assaults of youth, by the cold skirmishes of age, whose yeares are subiect to more infirmities then our youth. We merry, you melancholy: we zealous in affections, you zealous in all your doings: you feareful for no cause, wee hasty for no quarrell: you carefull, we carelesse: we bold, you fearefull: we in all points contrary to you, and you in all points unlike vs. Seeing therefore we bee repugnant each to the other in nature, would you haue vs alike in qualities: Would you haue one potion mingled to the burning Feauer, and to the cold Palsie: One plaister to an old issue, and a fresh wound: One salve for all sores? One sauce for all meates: No, no, Eubulus, but I will yeeld to more, then either I am bound to graunt, or thou able to prone.

Suppose that which I will neuer beleue, that Naples is a cankered Stowe-house of all strife, a common Stewes for all strumpets, the sinke of shame, and the very nurse of all sinne: Shall it therefore follow of necessity, that all that are wooed of

Euphues.

lone should be wedded to lust: Will you conclude as it were
Ex consequenti, that whosoever arriveth hère, shall be enticed
to folly: and being enticed, of force shall be entangled: No, no,
it is the disposition of the thought that altereth the nature of the
thing.

The Sunne shineth upon the dunghill, and is not corrupted,
the Diamond lieth in the fire and is not consumed: The Chri-
stall toucheth the Load, and is not poisoned: the Birde Tro-
chilus lieth in the mouth of the Crocodile, and is not spoiled:
a perfect wit is never bewitched with lewdnes, neither enticed
with lasciviousnes.

Is it not common, that the Holme Tree springeth amidst
the Beech: That the Iuy spreadeth upon the hard stones:
That the soft feather bedde breaketh the hard blade; If expe-
rience have not taught you this, you have lived long, and lear-
ned little: or if your moist braine have forgotten the same, you
have learned much and profited nothing. But it may be that
you measure mine affections by your owne fancies, & knowing
your selfe eyther too simple to raise the siege by policy, or too
weake to resist the assault by prowess, you deem mee of as little
wit as your selfe, or of lesse force, either of small capacity, or of
no courage. In my iudgement Eubulus, you shall as soon catch
a Hare with a Taber, as you shall perswade youth with your
aged and over-worne eloquence, to such severity of life, which
as yet there was never Stoike in precepts so strict, neither any
in life so precise, but would rather allow it in words, then fol-
low it in works, rather talke of it then try it. Neither were you
such a Saint in your youth, that abandoning all pleasures, all
pastimes and delights, you would choose rather to sacrifice the
first fruits of your life to vaine holinesse, then to youthful affecti-
ons. But as to the stomack sated with dainties, all delicacies
seeme queasie, and as hee that surfeiteth with wine, flesh after-
ward to allay it with water; so these old huddles having over-
charged their gorges with fancy, account all honest recreation
merely folly, and having taken a surfet of delight, seeme now to
sanour it with despiht.

Euphues.

Seeing therefore it is labour lost for mee to perswade you, and time vainly wasted for you to exhort me, heere I found you and heere I leave you, having neither bought nor sold with you, but changed ware for ware. If you have taken little pleasure in my reply, I am sure that by your counsaile I have reaped lesse profit.

They that use to steale Hunny, burne hemlocke to smoake the Bees from their Hives: and it may be, that to get some advantage of me, you have used these smoakie arguments, thinking thereby to smother mee with the conceit of strong imagination. But as the Camelion though he hath most guts, draweth least breath, or as the Elder-tree, though it be fullest of pith, is farthest from strength: so though your reasons seeme inwardly to your selfe somewhat substantiall, and your perswasions pithy in your owne conceit, yet being well weighed without, they be shadowes without substance, and weake without force.

The Bird Taurus, hath a great voice, but a small body, the Thunder a great clap, but a little stone: the empty vessell giueth a greater sound then the full Barrell. I meane not to apply it, but looke into your selfe, and you shall certainly finde it: and thus I leave you seeking it: but were it not that my company stay my coming: I would surely helpe you to looke it, but I am called hence by my acquaintance.

Euphues having thus ended his talke departed, leaving this old Gentleman in a great quandary: who perceining that hee was more inclined to wantonnesse then to wisdom; with a deepe sigh, the teares trickling downe his cheekes, said: Seeing thou wilt not buy counsaile at the first hand good cheape, thou shalt buy repentance at the second hand at such unreasonable rate, that thou wilt curse the hard penny worth, and banne thy hard happe. Ah Euphues, little dost thou know that if thy wealth waste, thy wit will give but small warmth, and if thy wit incline to wilfulnesse, that thy wealth will doe thee small good. If the one had bene employed to thrist, the other to learning, it had been hard to coniecture whether thou shouldst have

been

Euphues.

beene more fortunate by riches, or happy by wisdom, whether more esteemed in the Common-weale for wealth to maintaine warre, or for counsell to conclude peace. But alas, why do I pittie that in thee, which thou seemest to praise in thy selfe? And so saying, he immediately went to his owne house, heavily bewailing the young mans unhappinesse.

Here you may behold Gentlemen, how lewdly wit standeth in his owne light, how hee deemeth no penny good silver but his owne preferring the blossome before the fruit, the bud before the flower, the greene blade before the ripe eare of corne, his owne wit before all mens wisdom. Neither is that reason, seeing for the most part it is proper to all those of sharpe capacity, to esteeme of themselves as most proper: if one bee hard in concealing, they pronounce him a dolt: if giuen to studie, they proclaime him a duncie: if merry, a lecher: if sadde, a Saint: if full of words, a sot: if without speech, a Cypher. If one argue with him boldly, then is hee impudent: if coldly, an innocent. If there bee reasoning of Divinity, they cry, *Quæ supra nos, nihil ad nos*: if of humanity *Sententias loquitur carnifex*:

Whereof cometh such great familiarity betwene the ripest wits, when they shall see the disposition the one of the other, the sympathy of affections, and as it were but a paire of sheeres to goe betwene their natures: one flattereth another by his owne folly, and layeth cushions vnder the elbow of his fellowe, when he seeth him take a nappe with fancy, and as their wit wresteth them to vice, so it forgeth them some feate excuse to cloake their vanity.

Too much study doth intoricate their brained, If or (say they) although yon the more it is bled, the brighter it is, yet silver with much wearing doth wast to nothing, though the Cammock the more it is bowed the better it is, yet the Bow the more it is bent and occupied, the weaker it warreth: though the Cannonill the more it is troden and pressed dothone, the more it spreadeth, yet the Violet the oftner it is handled and touched, the sooner it withereth and decapeth. Besides this, a fine wit, a

Euphues.

Sharpe sence, a quicke vnderstanding, is able to attaine to moze in a moment or very little space, then a dull and blockish head in a month. The Sieth cutteth farre better and smother then the Saw, the Wax yeldeth better and sooner to the Seale, then the Steele to the Stampe, the smooth and plaine Wax is easier to be carued then the knotty Wore. For neither is there any thing but that hath his contrarieties.

Such is the nature of those Poules, that thinke to haue learning without labour, and treasure without trauaile, either not vnderstanding or els not remembryng, that the finest edge is made with the blunt Whetstone, and the fairest iewel fashioned with the hard hammer. I goe not about (Gentlemen) to inueigh against wit, for then I were witlesse: but frankly to confesse mine owne little wit, I haue euer thought to superstitiously of wit, that I feare I haue committed Idolatry against wisdom: and if Nature had dealt so beneficially with me, to haue giuen me any wit, I should haue been readier in the defence of it to haue made an Apology, then any way to turne to Apostasie. But this I note, that for the most part they stand so on their Pantofles, that they be secure in perills, obstinate in their owne opinions, impatient of labour, apt to conceaue wrong, credulous to beleue the worst, ready to shake off their old acquaintance without cause, and to condemne them without colour: all which humours are by so much the moze easier to be purged, by how much the lesse they haue sattered the sinewes. But turne we againe to Euphues.

Euphues hauing sojourned by the space of two moneths in Naples, whether he were moued by the curtesie of a young Gentleman named Philautus, or inforced by destiny: whether his pregnant wit, or his pleasant conceits wrought the greater liking in the minde of Euphues, I know not for certainly. But Euphues shewed such entire loue towards him that he seemed to make small account of any others, determining to enter into such an inuolable league of friendship with him, as neither time by peece-meale should impaire, neither fancy utterly dissolve, nor any suspicion infringe.

Euphues.

I haue read (saith he) and well I beleue it, that a friend is in prosperity a pleasure, a solace in aduersity, in griefe a comfort, in ioy a merry companion, at all times another I, in all places the expresse image of mine owne person: insomuch, that I cannot tell whether the immortall Gods, haue bestowed any gift vpon mortall men, either more noble or more necessary then friendship. Is there any thing in the world to be reputed (I will not say compared) to friendship? Can any treasure in this transitory pilgrimage, be of more value then a Friend? In whose bosome thou maist sleepe secure without feare, whom thou maist make partner of all thy secrets without suspicion of fraude and partaker of all thy misfortunes without mistrust of flatering, who will account thy bale his bane, thy mishap his misery, the pricking of thy finger, the pearcing of his heart. But whether am I carried? Haue I not also learned, that one should eate a bussell of salt with him whom he meanneth to make his friend: that tryall maketh true: that there is falshood in friendship: and what then? Doth not the sympathy of manners make the coniunction of minds? Is it not a by-word, like will to like? Not so common as commendable it is, to see young Gentlemen choose them such friends, with whom they may seme, being absent, to be present: being a sunder to bee conuersant, being dead, to bee alliue: I will therefore haue Philautus to bee my phere, and by so much the more I make my selfe sure to haue Philautus, by how much the more I vlew in him the liuely image of Euphues. Although there bee none so ignorant that doth not know, neither any so impudent, that will not confesse friendship to bee the iewel of humane ioy: yet whosoever shall see this amity grounded vpon a little affection, will some coniecture, that it will be dissolved vpon a light occasion: as in the sequell of Euphues, and Philautus you shall some perceiue, whose hot loue quickly became cold: for as the best wine, doth make the sharpest vinegar, so the deepest loue turneth to the deadliest hate. Who deserved the most blame in mine opinion is so doubtfull, and difficult, that I dare not presume to giue verdit. For loue being the cause, for which so

Euphues.

many mischiefs have been attempted, I am not yet perswaded whether of them was most to be blamed; but yet certainly neither of them was blamelesse.

I appeale to your iudgement Gentlemen, not that I thinke any of you of the like disposition, able to decide the question, but being of deeper discretion then my selfe, are more fit to debate the quarrell. Though the discourse of their friendship and falling out be some-what long, yet being some-what strange, I hope the delightfulness of the one, will attenuate the tediousnes of the other.

Euphues had continuall access to the place of Philautus, & no little familiarity with him, and finding him at convenient leasure, in these short tearmes following, unfolded his minde to him.

Gentleman and friend, the tryall I have had of thy manners, cutteth off diuers tearmes which to another I would have used in like manner. And sith a long discourse argueth folly, and delicate words incurre the suspicion of flattery; I am determined to vse neither of them, knowing either of them to breed offence. Weaving with my selfe the force of friendship by the effects, I studied ever since my first comming to Naples, to enter league with such a one; as might direct my steps being a stranger, & resemble my manners being a Scholler: the which two qualities, as I finde in you able to satisfie my desire, so I hope I shall finde a heart in you willing to accomplish my request. Which if I may obtain, assure your selfe that Damon to his Pythias, Pylades to his Orestes, Tytus to his Gysippus, Theseus to his Pyrichous, Scipio to his Lælius, was neuer found more faithfull then Euphues will be to Philautus.

Philautus by how much the lesse he looked for this discourse; by so much the more hee liked it, for hee saw all qualities both of body and mind in Euphues, unto whom hee replied as followeth.

Friend Euphues, (for so your talk warranteth mee to terme you) I dare neither vse a long processe, neither a loving speech, lest unwittingly I should cause you to convince mee of those things,

Euphues:

things, which you have already condemned. And verily I am bold to presume upon your courtesie, say your owne selfe have bled so little curiosity, perswading my selfe, that my short answer will worke as great effect in you, as your few wordes did in me. And seeing we resemble (as you say) each other in qualities, it cannot bee that one should differ from the other in curtesie: seeing the sincere affection of the mind cannot be expressed by the mouth, and that no art can unfold the entire lorie of the heart: I am earnestly to beseech you not to measure the firmenesse of my faith, by the fettonesse of my wordes, but rather thinke, that the overflowing waues of good will, leaue no passage for many wordes. Triall shall proue truth: here is my hand, my heart, my Lands and my life at thy commandement. Thou maiest well perceine that I did beleue thee, that so soone I did loue thee; and I hope thou wilt the rather loue mee, in that I did beleue thee.

Either Euphues and Philautus stood in need of friendship, or were ordained to be friends: upon so short warning to make so fine a conclusion, might seeme in mine opinion, if it continued, miraculous: if shaken off, ridiculous. But after many embracings and protestations one to another, they walked to dinner, where they wanted neither meat, neither musicke, neither any other pastime: and hauing banquetted, to digest their sweet confections, they danced all that afternoone; they used not only one board, but one bedde, one booke, (if so be it they thought not one too many.) Their friendship augmented every day; insomuch that the one could not refrain the company of the other one minute: all things went in common betwene them, which all men accounted commendable.

Philautus being a totone bozne childe, both for his owne countenance, and the great countenance which his Father had while he liued, crept into credit with Don Ferrardo, one of the chiefe Conduitors of the Citty; who although he had a courtly crew of Gentlewomen sojourning in his Pallace, yet his daughter, heire to his whole revenues, stained the beautie of them all: whose modest bashfulness, caused the other to
looke

Euphues.

like wantie for enuy: whose Lilly cheeks dyed with a Mer-
million redde, made the rest blush for shame. For as the fi-
nest Ruby staineth the colour of the rest that bee in place, or as
the brightnes of the Sunne dimmeth the Moone, that shee can-
not bee discerned: so this gallant girle, more faire then fortune,
more, and yet more fortunate then faithfull, eclipsed the beau-
ty of them all, and changed their colours. Unto her had Philau-
tus access, who swanne her by right of loue, and should haue
sworne her by right of Law, had not Euphues by strange de-
seny broken the bands of marriage; and forbidden the banes of
Patrimony.

It happened that Don Ferrardo had occasion to go to Venice
about certaine of his owne affaires, leaving his Daughter the
only Steward of his household, who spared not to feast her friend
Philautus, with all kindes of delights and delicacies; reseruing
onely her honesty, as the chiefe stay of her honour. Her Father
being gone, shee sent for her friend to supper; who came not as
he was accustomed solitarly alone, but accompanied with his
friend Euphues. The Gentlewomen, whether it were for
ricenes, or niggardnes of courtesie, gave him such a cold wel-
come, that he repented that he was come.

Euphues, though he knew himselfe worthy enery way to
haue a good countenance, yet could hee not perceiue her wil-
ling any way to lend him a friendly looke. Yet least hee should
seeme to want guesstures, or to be abashed out of conceit with her
copp countenance, hee addrest him to a Gentlewomen called
Livia, vnto whom he uttered these speeches.

Fair Lady, if it be the guise of Italy to welcome; strangers
with strangeness, I must needs say the custome is strange,
and the Country barbarous: if the manners of Ladies be to sa-
lute Gentlemen with cownesse, then I am enforced to thinke the
Women-boyde of courtesie to vse such welcome, and the men
past shame that will come. But hereafter, I will either bring a
stoole on mine arme, for an vnbidden guest, or a bizard on my
face, for a shamelesse Gossippe. Whereupon Livia replied in
this manner.

Sir,

Euphues :

Sir, our Country is ciuill, and our Gentlewomen are courteous, but in Naples it is counted a iell, at every word to say. I in faith you are welcome. As shee was yet talking, supper was set on the board: then Philautus, spake thus unto Lucilla; Yet Gentlewoman, I was the bolder to bring my shadow with me, (meaning Euphues) knowing that hee should be better welcome for my sake. Unto whom the Gentlewoman replied: Sir, as I neuer when I saw you, thought that you came without your shadow, so now I cannot a little marnell to see you soouer- that in bringing a new shadow with you. Euphues thought he perceined her, coy nippe, seemed not to care for it, but taking her by the hand, said.

Faire Lady, seeing the shade both of often shield your beauty from the piercing Sunne, I hope you will the better esteeme of the shadow: and by so much the lesse it ought to be offensive, by how much the lesse it is able to offend you; and by so much the more you ought to like it, by how much the more you like to lie in it.

Well Gentleman, answered Lucilla, in arguing of the shadow, we forgoe the substance: please it you therefore to sitte downe to supper. And so they all sate downe: but Euphues sedde of one dish which was before him, the beauty of Lucilla.

Here Euphues at the first sight was so kindled with desire, that almost he was like to burne to coales. Supper being ended, the order was in Naples that the Gentlewomen would desire to heare some discourse, either concerning lone or learning. And although Philautus, was requested, yet he passed it ouer to Euphues, whom he knew most fit for that purpose. Euphues being thus tyed to the stake by their importunate intreaty, began as followeth.

He that toozt may is alwaies enforced to hold the Candle, the weakest must still to the wall; where none will, the Duell himselfe must beare the crosse. But were it not, Gentlewomen, that your lusts stand for a law, I would borrow so much leane, as to resigne my office to one of you, whose experience in loue

Euphues.

loue hath made you learned, and whose learning hath made you so lovely, for me to intreat of the one being a novice, or to discourse of the other being a freewant, I may well make you weary, but neuer the wiser, and give you occasion rather laugh at my rashnesse, then to like of my reasons; yet I care the lesse to excuse my boldnesse to you, who were the cause of my blindness. And sith I am at mine owne choice; either to falke of loue or of learning, I had rather for this time be deemed an busyist in relecting profit, then a Stoike in renouncing pleasure.

It hath been a question often disputed, but neuer determined, whether ther qualities of the minde, or the composition of the man; cause women most to like, or whether beauty or wit moue men most to loue. Certes, by how much the more the minde is to be preferred before the body, by so much the graces of the one are to be preferred before the gifts of the other: which if it be so, that the contemplation of the inward quality, ought to be respected more then the view of the outward beauty, then doubtlesse women either doe or should loue those best, whose vertue is best, not measuring the deformed man with the reformed mind.

The foule Loade hath a faire stone in his head: the fine Golde is found in the filthy earth: the sweet kernell lyeth in the hard shell: Vertue is harboured in the heart of him that most men esteem mishapt. Contrariwise, if we respect more the outward shape then the inward habite, good God, into how many mischances doe wee fall: into what blindness are we ledde: Doe we not commonly see that in painted pots is hidden the deadliest payson: that in the greenest grasse is the greatest Serpent: in the clearest water the ugliest Loade: doth not experience teach vs, that in the most curious Sepulcher, are inclosed rotten bones: That the Cypresse tree beares a faire leafe, but no fruit: That the Estrich carrieth faire feathers, but ranke flesh: How franticke are those Louers, which are carried away with the gay glittering of the fine face: the beauty whereof is parched with the Sunnes blaze, and chapped with

Euphues.

with the Winters blast: which is of so short continuance, that it fadeth before one perceiue it flourish: of so small profit, that it possioneth those that possesse it: of so little value with the wise, that they account it a delicate baite with a deadly hooke: a swarte Panther with a deuouring paunch, a sower posson in a finer pot.

Where I could enter into discourse of such fine Dame, as being in loue with their owne looks, make such course account of their passionate Louers: for commonly if they be adorned with beauty, they be straight laced, and made so high in the instep, that they disdain them most that most desire them. It is a world to see the doing of their Louers, and their dealing with them; the revealing of whose subtill traines, would cause me to shed teares, and you Gentlewomen to shut your modest eares. Pardon mee Gentlewomen if I vnfold euery wile, and shew euery wrinkle of womens dispositions. Two things they cause their seruants to doo vnto them, secrecy and souerainty: the one to conceale their inticing sleights, by the other, to assure themselves of their onely seruice. Again, but ho there: if I should haue waded any further and sounded the depth of their deceit, I should either haue procured your displeasure, or incurred the suspicion of fraud: either armed you to practise the like subtilty, or accused my selfe of perjury. But I meane not to offend your chaste minds, with the rehearsal of their vnchaste manners, whose eares I perceiue to glowe, and hearts to be grieved, at that which I haue already vttered: not that amongst you there be any such, but that in your seere there should be any such.

Let not Gentlewomen therefore make too much of their painted sheath, let them not be so curious in their owne conceits, or so currish to their loyall Louers. When the blacke Crows foot shall appeare in their eye, or the black Ore tread on their foot, when their beauty shall be like the blasted Rose, their wealth wasted, their bodies wzorne, their faces wrinkled, their fingers crooked, who will like of them in their age, who loued none in their youth: If you will be cherished when you be

Euphues.

loue hath made you learned, and whose learning hath made you so lovely. For me to intreat of the one being a novice, or to discourse of the other being a freewant, I may well make you weary, but neuer the wiser, and give you occasion rather laugh at my rashnesse, then to like of my reasons; yet I care the lesse to excuse my boldnesse to you, who were the cause of my blindness. And sith I am at mine owne choice; either to falke of loue or of learning, I had rather for this time be deemed an enthusiast in relating profit, then a Stoike in renouncing pleasure.

It hath been a question often disputed, but neuer determined, whether the qualities of the minde, or the composition of the man, cause women most to like, or whether beauty or wit moue men most to loue. Certes, by how much the more the minde is to be preferred before the body, by so much the graces of the one are to be preferred before the gifts of the other: which if it be so, that the contemplation of the inward quality, ought to be respected more then the view of the outward beauty, then doubtlesse Women either doe or should loue those best, whose vertue is best, not measuring the deformed man with the reformed mind.

The foule Load hath a faire Stone in his head: the fine Golde is found in the filthy earth: the sweet kernell lyeth in the hard shell: Vertue is harboured in the heart of him that most men esteeme mishapt. Contrariwise, if we respect more the outward shape then the inward habite, good God, into how many mischances doe we fall: into what blindness are we ledde: Doe we not commonly see that in painted pots is hidden the deadliest popson: that in the greenest grasse is the greatest Serpent: in the clearest water the ugliest Load: doth not experience teach vs, that in the most curious Sepulcher, are inclosed rotten bones: That the Cypresse tree beares a faire lease, but no fruit: That the Estrich carrieth faire feathers, but ranke flesh: How franticke are those Louers, which are carried away with the gay glittering of the fine face: the beauty whereof is parched with the Sunnes blaze, and chapped with

Euphues.

with the Winters blast : which is of so short continuance, that it fadeeth before one perceiue it flourish : of so small profit, that it possioneth those that possesse it : of so little value with the wise, that they account it a delicate baite with a deadly hooke : a swarte Panther with a deuouring paunch, a sower popson in a silver pot.

Where I could enter into discourse of such fine Dame, as beeing in loue with their owne looks, make such course account of their passionate Louers : for commonly if they be adorned with beauty, they be straight laced, and made so high in the instep, that they disdain them most that most desire them. It is a world to see the doing of their Louers, and their dealing with them ; the revealing of whose subtill traines, would cause me to shed teares, and you Gentlewomen to shut your modest eares. Pardon mee Gentlewomen if I unfold euery wile, and shew euery winkle of womens dispositions. Two things they cause their seruants to doo vnto them, secrecy and souerainty : the one to conceale their inticing sleights, by the other, to assure themselves of their onely seruice. Again, but ho there : if I should haue waded any further and sounded the depth of their deceit, I should either haue procured your displeasure, or incurred the suspicion of fraud : either armed you to practise the like subtilty, or accused my selfe of perjury. But I meane not to offend your chaste minds, with the rehearsall of their vnchaste manners, whose eares I perceiue to glow, and hearts to be grieved, at that which I haue already vttered : not that amongst you there be any such, but that in your seere there should be any such.

Let not Gentlewomen therefore make too much of their painted sheath, let them not be so curious in their owne conceits, or so currish to their loyall Louers. When the blacke Crows foot shall appeare in their eye, or the black Ore tread on their foot, when their beauty shall be like the blasted Rose, their wealth wasted, their bodies woone, their faces wrinkled, their fingers crooked, who will like of them in their age, who loued none in their youth ? If you will be cherished when you be

Euphues.

be old, be courteous while you be young: if you looke for comfort in your hoary haire, be not coy when you haue golden locks: if you would be embraced in the wanning of your bzaury, be not squemish in the waning of your beauty: if you desire to be kept like the Rose when it hath lost his colour, smel sweet as the Rose doth in the bud; if you would be tasted for old Wine, be in the month a pleasant Grape; so shall you be cherished for your courtesse, comforted for your honesty, embraced for your amity: so shall ye be preserved with the sweet Rose, and drunken with the pleasant Wine.

Thus farre I am bold Gentlewomen, to counsell those that be coy, that they weaue not the web of their owne woe, nor spin the thred of their owne thraldome by their owne overthwartnesse. And seeing warre are euery in the bowels of loue, it shall not be amisse to examine whether men or women be soonest allured, whether be most constant, the male or the female. And in this point I meane not to be mine owne carner, lest I should seeme either to picke a thanke with men, or a quarrell with women. If therefore it might stand with your pleasure (Mistresse Lucilla) to giue your censure, I would take the contrary: for sure I am, though your iudgement be sound, yet affection will shadow it.

Lucilla seeing his pretence, thought to take aduantage of his large proffer; vnto whom she said, Gentleman, in mine opinion, Women are to be wonne with enery winde, in whose sexe there is neither force to withstand the assaults of loue, neither constancy to remaine faithfull. And because your discourse hath hitherto bred delight, I am loth to hinder you in the sequell of your deuices. Euphues perceiuing himselfe to be taken napping, answered as followeth.

Mistresse Lucilla, if you speake as you thinke, these Gentlewomen present haue little cause to thanke you: if you cause me to commend women, my tale will be accounted a mere trifle, and your words the plaine truth: yet knowing promise to be a debt, I will pay it with perfozrance. And I would the Gentlemen here present were as ready to credit my pzoese, as the Gentle-

Euphues.

Gentlewomen are willing to heare their owne praises: as I am able to overcome, as Mirris Lucilla would be content to be overthorne. Whosoever the matter shall fall out, I am of the surer side, for if my reasons be weakke, then is our sere strong: if forcible, then is your iudgement feeble: if I find truth on my side, I hope I shall for my wages win the good will of women: if I want proofe, then Gentlewomen of necessity you must yeld to men. But to the matter.

Touching the yelding to love; albeit their hearts seeme tender, yet they harden them like the stone of Sicilia, the which, the more it is beaten, the harder it is: for being framed as it were of the perfection of men, they be free from all such cogitations as may any way provoke them to uncleannes; insomuch as they abhorre the light love of youth, which is grounded vpon lust; and dissolued vpon every light occasion. When they see the folly of men turne to fury, their delight to doating, their affection to frenzy: when they see them as it were pine in pleasure, and to waie pale through their owne peevishnesse, their sutes, their service, their letters, their labours, their loves, their lives seeme to them so odious, that they harden their hearts against such concupiscence, to the end that they might convert them from rashnesse to reason, from such lewd disposition, to honest discretion.

Were of it cometh, that men accuse women of cruelty, because they themselves want civility: they account them full of wiles in not yelding to their wickednesse: faithlesse in resisting their filthy nes. But I had almost forgot my selfe, you shall pardon me Mirris Lucilla for this time, if thus abruptly I finish my discourse: it is neither for want of good will, or lacke of proofe, but that I feele in my selfe such an alteration, that I can scarce utter one word: Ah Euphues, Euphues. The Gentlewomen were struck into such a quandary with this sudden change, that they all changed colour. But Euphues taking Philantus by the hand, and giving the Gentlewomen thanks for their patience and his repast, bad them all farewell, and went immediately to his Chamber. But Lucilla who now began to
frie

Euphues.

try in the flames of lone, all the company being departed to their lodgings, entred into these tearmes and contrarieties.

Oh wretched wench Lucilla, how art thou perplexed: what a doubtfull fight dost thou feele between faith and fancy, hope, and feare, conscience and concupiscence: O my Euphues, little dost thou know the sudden sorow that I sustaine for thy sweet sake, whose wit hath bewitched me, whose rare qualities have deprived me of mine old quality, whose courteous behanour without curiosity, whose comely feature without fault, whose filed speech without fraud hath wrapped mee in this misfortune. And canst thou Lucilla be so light of lone, in forsaking Philaurus to sie to Euphues: Canst thou preferre a stranger before thy Countryman, a stranger before thy companion: Why, Euphues perhaps doth desire thy lone, but Philaurus hath deserved it: why, Euphues feature is worthy as good as I, but Philaurus his faith is worthy a better: I, but the latter lone is more fervent: I, but the first ought to be most faithfull, I but Euphues hath greater perfection: I but Philaurus hath deeper affection. Oh fond wench, dost thou thinke Euphues will deme thee constant to him, when thou hast bene unconstant to his friend: Darest thou that hee will haue no mistrust of thy faithfulness, when hee hath tryall of thy ficklenesse: Will hee haue no doubt of thine honour, when thou thy selfe callest thine honesty into question: Yes, yes Lucilla, well doth hee know that the Glasse once crazed, will with the least clappe be cracked: that the cloth which staineth with Milke, will soonest lose his colour with Vinegar: that the Eagles wing will waste the feather, as well of the Pheenix as of the Pheasant: that she that hath bene faithlesse to one, will neuer be faithfull to any. But can Euphues convince me of flitting, seeing for his sake I brake my fidelity: Can he condemne me of disloyalty, when he is the only cause of my disliking: May he iustly condemne me of treachery, who hath his testimony as tryall of my good will: Doth not hee remember; that the broken bone once set together, is stronger then euer it was: That the greatest blot is taken off with the Pomice: That though the Spider poison the flie

the

Euphues.

He cannot infect the Bee: What although I haue been light to Philautus, I may be louely to Euphues? It is not my desire, but his deserts that moueth my mind to his choice; neither the want of the like good will in Philautus, but the lacke of the like good qualities, that remoueth my fancy from the one to the other.

For as the Bee that gathereth Honey out of the woode, when she espieth the faire flower, flieth to the sweetest; as the kind Spaniell, though he hunt after Birds, yet forsakes them to retrieve the Partridge; as we commonly feede on Beefe hanger at the first, yet seeing the Quaille more dainty, change our diet: so I, although I loue Philautus for his good properties, yet seeing Euphues to excell him, I ought by nature to like him better. By so much the more therefore my change is to be excused, by how much the more my choyce is excellent: and by so much the lesse I am to be condemned, by how much the more Euphues is to be commended. Is not the Diamond of more value than the Ruby, because it is of more vertue? Is not the Emeraude preferred before the Sapphire for his wonderfull property? Is not Euphues more praise-worthy then Philautus, being more witty?

But sie Lucilla, why dost thou flatter thy selfe in thine owne folly? Canst thou saue Euphues thy friend, whom by thine owne words thou hast made thy foe? Diddest not thou accuse women of inconstancy? Diddest not thou account thy selfe easie to be won? Diddest not thou condemne them of weakenes? What sounder argument can he haue against thee then thine owne answer? What better proofe then thine owne speech? What greater trial then thine owne talke? If thou hast belied women, hee will iudge thee unkind: if thou haue revealed the troth, he must needs thinke thee vnconstant: if hee perceiue thee to be won with a Plat, hee will imagine that thou wilt be lost with an Apple: if hee find thee wanton before thou be wooed, hee will ghesse thou wilt be waivering when thou art wedded.

But suppose that Euphues loue thee, that Philautus leaue thee; will thy Father (thinkest thou) giue thee liberty to line

Euphues

After thine owne lust: Will hee esteeme him worthy to inherite his possessions, whom he accounteth unworthy to enjoy the person: Is it like that hee will match thee in marriage with a stranger, with a Grecian, with a meane man? I, but what knowest my father whether hee be wealthy, whether his revenues be able to counteruaile my fathers lands, whether his birth be noble, yea, or no? Can any one make doubt of his gentle blood that seeth his gentle conditions? Can his honour be called in question, whose honesty is so great? Is hee to be thought thrustlesse, who in all qualities of the mind is Viceresse? No, no, the tree is knowne by his fruit, the gold by the touch, the sonne by the fire: And as the soft ware receiveth whatsoeuer print be in the seale, and sheweth no other impression: so the tender babe being sealed with his fathers gifts, representeth his image most lively. But were I once certaine of Euphues his good will, I would not so superstitiously account of my fathers ill will.

Time hath weaned me from my mothers teat, and age rid me from my fathers correction: when children are in their swath clouts, then are they subiect to the whip, and ought to be carefull of the rigor of their parents. As for mee, seeing I am not fed with their pay, I am not to be led by their persuasions. Let my father vse what speeches hee list, I will follow mine owne lust. Lust Lucilla, what sayest thou? No, no, mine owne loue I should haue said; for I am as far from lust as I am from reason, and as nere to loue as I am to folly: then stick to thy determination, & shew thy selfe what loue can doe, what loue dares doe, what loue hath done: Albeit I can no way quench the coales of desire with forgetfulness, yet will I rake them vp in the ashes of modesty. Seeing I dare not make knowne my loue for maidenly shames sake, I will dissemble it till time I haue opportunity. And I hope so to behaue my selfe, as Euphues shall thinke me his owne, and Philautus persuade himselfe I am none but his. But I would to God Euphues would repaire hither, that the sight of him might mitigate some part of my martyrdom.

Euphues.

Shee having thus discouered with her selfe, her owne miseries, call her selfe on the bed: and there let hir lie, and returne to Euphues; who was so caught in the ginsse of folly, that he neither could comfort himselfe, nor durst aske counsell of his friend: suspecting that which indeed was true; that Philautus was coniuall with him, and cock-mate with Lucilla. Amidst therefore these his extremities, betwixt hope and feare, he uttered these or the like speeches.

What is he Euphues, that knowing thy wit, and seeing thy folly, but will rather punish thy lewdnesse, then pittie thy heavinesse? Was there euer any so fickle, so fone to be allured: euer any so faithlesse, to deceiue his friend: euer any so foolish, to bathe himselfe in his owne mis-fortune? Too true it is, that as the Sea-crabbe swimneth alwaies against the streame, so wit alwaies strineth against wilddome: and as the Bee is oftentimes hurt with his owne Honey; so is wit not seldome plagued with his owne conceit.

O ye Gods, haue ye ordained for euery malady a medicine, for euery soze a salve, for euery paine a plaiter; leauing onely lone remedlesse? Did ye deeme no man so mad to be entangled with desire: or thought ye them worthy to be tormented that were so misled: haue you dealt more sanctorably with brute beasts then with reasonable creatures?

The filthy Dow when she is sicke, eateth the Sea-crab, and is immediately cured: the Toxotise hauing tasted the Wiper, sucketh Origanum, and is quickly remedied: the Beare ready to pine, licketh by the Ants, and is recovered: the Dogge hauing surfettted, to procure his vomit, eateth grasse and findeth remedy: the Wart being peared with the Dart, runneth out of hand to the hearbe Dictanum, and is healed. And can men by no hearbe, by no Art, by no way procure a remedy for the impatient disease of loue? Ah, well I perceiue that loue is not unlike the Figge-tree, whose fruit is sweet, but the roote is more bitter then the claue of a Bitter; or like the Apple in Persia, whose blossome saoureth like Honey, whose bod is more sowze then Gall.

Euphues.

But O impiety, O broad blasphemy against the heavens! Wilt thou be so impudent Euphues, to accuse the Gods of iniquity? No fond soyle, no. Neither is it forbidden by the Gods to loue, by whose diuine providence wee are permitted to liue: neither do wee want remedies to recure our maladies, but reason to vse the meanes. But why go I about to hinder the course of loue, with the discourse of Law? Hast thou not read Euphues, that he that loppeth the Waile, causeth it to spread fairer: that he that stoppeth the streame, causeth it to swell higher: that he that casteth water in the fire at the Smiths forge, maketh it to flame fiercer? Euen so, hee that seeketh by counsaile to moderate his ouerlashing affections, encreaseeth his owne misfortune.

Ah my Lucilla, would thou wert either lesse faire, or I more fortunate; either I wiser, or thou milder: either I would I were out of this mad mode, or else I would we were both of one minde. But how should shee be perswaded of my loyalty, that yet had neuer one simple p^{ro}ofe of my loue: Will shee not rather imagine me to be intangled with her beauty, then with her vertue? That my fancy being so lewdly chained at the first, will be lightly changed at the last: that nothing violent can be permanent? Yes, yes, shee must needs coniecture so, although it be nothing so: for by how much the more my affection commeth on the sudden, by so much the lesse will shee thinke it certaine. The ratling Thunderbolt hath but his clappe: the lightning but his flash: and as they both come in a moment, so doe they both end in a minute. I, but Euphues; hath shee not heard also that the dry Touchwood is kindled with Lime: that the greatest Bushum groweth in one night: That the fire quickly burneth the flaxe: That loue easily entrench into the shape without resistance, and is harboured there without repentance.

If therefore the Gods haue endued her with as much bounty as beauty; if shee hath no lesse wit then she hath comeliness; certes shee will neither conceiue sinisterly of my sudden sute, neither be coy to receiue me into her seruice, neither suspect me
of

Euphues:

of lightnes in yielding so lightly, neither reient me disdainfully
for louing so hastily. Shall I not then hazard my life to obtaine
my loue, and deceiue Philautus to receiue Lucilla? Yes Eu-
phues, where loue beareth sway, friendshippe can haue no share:
As Philautus brought me for his shadow to the last Supper, so will
I vse him for my shadow till I gaine his Saint. And canst thou
wretch be false to him that is faithfull to thee: Shall his con-
fesse be the cause of thy cruelty: Wilt thou violate the league of
faith, to inherit the land of folly: Shall affection bee of more
force then friendshippe, loue then law, lust then loyalty: Knowest
thou not, that he that loseth his honesty, hath nothing else to
lose:

Thus, the cause is light where reason taketh place: to loue
and to liue well is not graunted to Iupiter. Whoso is blinded
with the Caule of beauty, discerneth no colour of honesty.
Did not Giges cut Candaules a coat by his own measure: Did
not Paris, though he were a welcome guest to Menelaus, serue
his Host a slippery prank: If Philautus had loued Lucilla, he
would neuer haue suffered Euphues to haue seen her. Is it not
the prey that enticeth the thiefe to risse: Is it not the pleasant
baite that causeth the fleetest Fish to bite: Is it not a by-word
amongst vs, that Gold maketh an honest man an ill man: Did
Philautus account Euphues so simple to decipher beauty, or so
superstitious not to desire it: Did he deeme him a Saint in re-
iecting fancy, or a sotte in not discerning: Thought he him a
Stolke that he would not bee moued, or a stocke that hee could
not:

Well, well, seeing the wound that bleedeth inwardly is
most dangerous; that the fire kept close burneth most furious;
that the Quen dampned by baketh soonest; that sores hauing no
bent, fester secretly, it his high time to vnfold my secret loue to
my secret friend. Let Philautus behaue himselfe neuer so cras-
tily, he shall know that it must be a willy House that shall breed
in the Cats eare: and because I resemble him in wit, I meane
a little to dissemble with him in wiles. But O my Lucilla, if
thy heart bee made of that stone which may be mollified onely

Euphues.

with blood; would I had sipped of the River in Caria, which turneth those that drinke of it to stones: if thine eares be annoynted with the oyle of Syria, that bereaueth hearing; would mine eyes had been rubbed with the sirrop of the Cedar-tree, which taketh away the sight: if Lucilla be so proud to disdain poore Euphues, would Euphues were so happy to deny Lucilla: or if Lucilla be so mortified to liue without loue, would Euphues were so fortunate to liue in hate. I but my cold welcome telleth my could fate. I, but her priuy glaunces signifie some good fortune. Hee fond foole Euphues, why goest thou about to alledge those things to cut off thy hope, which shee perhaps would neuer haue found; or to comfort thy selfe with those reasons which she neuer meaneth to propose. Thus it were no loue if it were certaine, and a small request it is to ouerthrow those that neuer resist.

In battels there ought to be a doubtfull fight, and a desperate end; in pleading, a difficult entrance, and a diffused determination; in loue, a life without hope, & a death without feare. Fire commeth out of the hardest flint with the Steele: Oyle out of the dyest heat by the fire: Loue out of the stoniest heart by faith, by trust, by time. Had Tarquinius bled his loue with colours of countenance, Lucretia would either haue with some pittie and wored his desire, or with some perswasion haue stayed her death. It was the heate of his lust that made her hast to end her life: wherefore Loue in either respect is not to be condemned; but he of rashnes, to attempt a Lady furiously, and shee of rigour to punish his folly in her alone flesh: a fact (in mine opinion) more woorthy the name of cruelty then chastity, and fitter for a Monster in the Desarts, then a Patron of Rome. Penelope no lesse constant then she, yet more wise, would be weary to vnweaue that in the night she spun in the day, if Vlysses had not come home the sooner. There is no woman Euphues, but she will yeld in time: be not then dismayed, either with high looks, or froward words.

Euphues hauing thus talked with himselfe, Philautus entred the chamber, and finding him so woone and wasted with continuall

Euphues.

in all mourning, neither toyng in his meate, nor reioycing in his friend, with watred eyes offered this speech.

Friend and fellow, as I am not ignorant of thy present weaknes, so I am not prying to the cause: and although I suspect many things, yet can I assure my selfe of no one thing. Therefore my good Euphues, for these doubts and dumps of thine, either remoue the cause or reueale it. Thou hast hitherto found me a cherefull companion in thy mirth, and now shalt thou finde me as carefull with thee in thy moane. If altogether thou maiest not be cured, yet mayst thou be comforted. If there be any thing that either by my friends may be procured, or by my selfe attained, that may either heale thee in part, or helpe thee in all: I protest to thee by the name of a friend, that it shall rather be gotten with the losse of my body, then lost by getting a Kingdome. Thou hast tried me, therefore trust me: thou hast trusted me in many things, therefore try me in this one thing: I neuer yet failed, and now I will not faint. Be bold to speake and blush not: thy soze is not so angry but I can salue it, thy wound not so deepe but I can search it, thy grieue not so great but I can ease it. If it be ripe, it shall be lanced, if it be broken, it shall be tainted: bee it neuer so desperate, it shall bee cured. Rise therefore Euphues, and take heart of grace, yonger thou shalt neuer be: pluck by thy stomacke; if loue haue stung thee, it shall not kille thee. Though thou be enamoured of some Lady, thou shalt not bee enchanted: they that begin to pine of a consumption, without delay preserue themselves vpon Cullises: hee that feeleth his stomacke inflamed with meate, cooleth it with Conserues: delays breed danger: nothing so perillous as procrastination. Euphues hearing this comfort and friendly counsell, dissembled his sorrowing heart with a smiling face, and answered him as followeth.

True it is Philautus, that hee which toucheth the Rettle tenderly, is soonest stung; that the flie which playeth in the fire, is singed in the flame; that hee that dallieth with women, is drawn to his woe. And as the Adamant draweth the heauy yron, and the Harp the fleet Dolphin; so beauty allureth the chaste mind to loue,

Euphues.

lone, and the wisest wit to lust. The example whereof, I would
 it were no lesse profitable, then the experience to me is like to be
 perillous. The Wine watered with wine is sone withered: the
 blossome in the fattest ground is quickly blasted: the Soate the
 fatter shee is, the lesse fertile shee is: yea, man the more witty he
 is, the lesse happy he is. So it is Philautus, (for why should I
 conceale it from thee, of whom I am to take counsel) that since
 my last and first being with thee at the house of Ferardo, I haue
 felt such a furious battell in my body, as if it be not speedily re-
 pressed by policy, it will carry my mind (the grand Captain in this
 fight) into endlesse captivity. Ah Liua, Liua, thy courtly grace
 without coyneesse, thy blaying beauty without blemish, thy cour-
 teous demeanour without curiosity, thy sweet speech sauced
 with wit, thy comely mirth tempered with modesty, thy chaste
 looks, yet louely, thy sharpe taunts, yet pleasant, haue given me
 such a check, that sure I am at the next view of thy vertues, I
 shall take the mate; and taking it not of a pawn, but of a prince,
 the losse is to be accounted the lesse. And though they be commonly
 in great choller that receiue the mate, yet would I willingly
 take euery minute ten mates, to enioy Liua for my louing
 mate. Doubtlesse, if euer she her selfe haue ben scorched with
 the flame of desire, she will be ready to quench the coales with
 courtesie in another: if euer she haue bin attached of lone, shee
 will rescue him that is drenched in desire: if euer she haue bin
 taken with the feuer of fancy, she will helpe his Ague, who by
 a quotidian fit is conuerted to frensie: neither can there be wonder
 so delicate a hiew lodged deceit, neither in so beautifull a
 mould a malicious minde. True it is, that the disposition of the
 mind followeth the composition of the body: how then can she be
 in mind any way imperfect, who in body is perfect euery way? I
 know my successe will be good, but I know not how to haue ac-
 cesse to my Goddesse, neither do I want courage to discouer my
 lone to my friend, but some colour to cloake my coming to the
 house of Ferardo: for if they be in Naples as iealous as they be
 in the other parts of Italy, then it behoueth me to walke cir-
 cumspectly, and to forge some cause for my often coming.

Euphues.

I therefore Philautus, thou canst set but this feather to mine arrow, thou shalt see me shoot so true, that thou wilt account mee for a cunning Archer. and verily, if I had not loved thee well, I would haue swallowed mine owne sorrow in silence; knowing that in lone nothing is so dangerous, as to participate the meanes thereof to another, and that two may keepe counsell if the one be alway. I am therefore enforced perforce to challenge that curtesie at thy hands, which earst thou didst promise with thy heart: the performace whereof shall binde me to Philautus, and prove thee faithfull to Euphues. Now if thy cunning be answerable to my good will, practise some pleasant conceit vpon thy poore patient: one of Ouids Art, some of Tibullus drings, one of Propertious pilles, which may cause me eyther too purge my new disease, or recouer my hoped desire. But I feare me, where so strange a sicknesse is to be recured of so unskillfull: a Physitian, that eyther thou wilt be too bold to practise, or my body to weake to purge. But seeing a desperate disease is to be committed to a desperate Doctor, I will follow thy counsell, and become thy cure, desiring thee to be as wise in administering thy Physick, as I haue been willing to put my life in to thy hands.

Philautus thinking all to be Gold that glistered, and all to be Gospel that Euphues uttered, answered his forged glose, with this friendly close.

In that thou hast made mee priuy to thy purpose, I will not conceale my practise: in that thou crauest my ayd, assure thy selfe, I will be thy finger next thy thumbe, in so much as thou shalt neuer repent thee of the one or the other; for perswade thy selfe, that thou shalt finde Philautus during life, ready to comfort thee in thy mis-fortunes, and succour thee in thy necessity. Concerning Livia, though she be faire, yet is she not so amiable as my Lucilla, whose seruant I haue been the tearme of thre yeares. But least comparisons should seeme odious, chiefly where both the parties be without comparison, I will omit that: and seeing that we had both rather be talking with them, then taking of them, we will immediately goe to them. And truly
Euphues

Euphues.

Euphues, I am not a little glad, that I shall haue thee not onely a comfort in my life, but also a companion in my loue : as thou hast bene wise in thy choyce, so I hope thou wilt be fortunate in thy chance. Liuia is a wench of more wit then beauty ; Lucilla of more beauty then wit, both of more honesty then honor, and yet both of such honor, as in all Naples there is not one in birth to be compared with either of them : how much therefore haue we to reioyce in our choise. Touching our accessse, be thou secure : I shall flap Ferardo in the mouth with some conceit, and fill his old head so full of new fables, that thou shalt rather bee earnestly intreated to repaire to his house, then euill intreated to leaue it. As old men are very suspicious to mistrust euery thing, so are they very credulous to beleue any thing : the blind man doth eate many a lie. *Pea*, but said Euphues, take heede my Philautus, that thou thy selfe swallowe not a Gudgeon: which word Philautus did not marke, butill hee had almost digested it. But said Euphues, let vs goe deuoutly to the shrine of our two Saints, there to offer our deuotion, for my booke teach me, that such a wound must bee healed where it was first hurt, and for this disease wee will vse a common remedy, but yet comfortable. The eye that blinded thee shall make thee see, the Scorpi- on that stung thee, shall heale thee, a sharpe soze hath a short cure : let vs goe. To the which Euphues consented willingly, smiling to himselfe, to see how he had brought Philautus into a soles Paradise.

Heare may you see, Gentlemen, the falsehood in fellowship; the fraud in friendship; the painted sheath with the leaden dagger, the faire words that make soles faine : but I will not trouble you with superfluous addition, vnto whom I feare mee I haue ben tedious with the bare discourse of this history.

Philautus & Euphues repaired to the house of Ferardo, where they found Mistresse Lucilla & Liuia, accompanied with other Gentlewomen, neither being idle, nor well imployed, but playing at Cards. But when Lucilla beheld Euphues, shee could scarcely containe her selfe from embracing him, had not womanly shamefastnesse, and Philautus his presence, stay-
ed

Euphues.

ad her wisdom. Euphues on the other side was fallen into such a traunce, that he had not the power either to succour himselfe, or salute the Gentlewomen: at the last Lucilla beganne as one that best might be bold, on this manner.

Gentlemen, although your long absence gave me occasion to thinke you disliked your last entertainment, yet your comming at the last hath cut off my former suspitiō, & by so much the more you are welcom, by how much the more you are wished for. But you, Gentleman (taking Euphues by the hand) were the rather wished for, for that your discourse being left imperfect, caused vs all to long, (as women are wont for things that like them) to haue an end thereof. Unto whom Philautus replied as followeth: Mistresse Lucilla, though your courtesie made vs nothing to doubt of our welcome, yet modesty caused vs to pinch courtesie, who should come first: as for my friend, I thinke he was neuer wished for here so earnestly of any as of himselfe; whether it might be to renue his talke or recant his sayings, I cannot tell. Euphues taking the tale out of Philautus mouth, answered: Mistresse Lucilla, to recant verities were heresse, and to renue the praises of women, flattery: the onely cause I wished my selfe here, was to giue thanks for so good entertainment, the which I could no waies deserue, and to breed a greater acquaintance if it might be to make amends. Lucilla inflamed with his presence, said: Nay Euphues, you shall not escape so, for if my curtesie, as you say, were the cause of your comming, let it also bee the occasion of the ending of your former discourse: otherwise I shall thinke your praise naked, and you shall find my reward nothing. Euphues now was willing to obey as she to command, addressed himselfe to a farther conclusion, who seeing all the Gentlewomen ready to giue him the hearing, proceeded as followeth: I haue not yet forgotten that my last talke with these Gentlewomen tended to their praises, and therefore the end must tye vp the iust praise, otherwise I should set downe Venus shadow, without the liuely substance.

As there is no one thing which can be reckoned either concerning loue or loyalty, wherein women doe not excell men,

Euphues.

men, yet in seruency aboue all others they so farre exced, that men are like to marnell at them then to imitate them, and readier to laugh at their vertues, than imitate them: for as they be hard to be wonne, without tryall of great faith; so are they hard to be lost without great cause of ficklenes. It is long before the cold water seeth, yet being once hote, it is long before it be cooled: it is long before salt come to his saltnes, but being once seasoned, if neuer loseth his sauor.

I for mine owne part am brought into a Paradise, by the only imagination of womens vertues: and were I perswaded that all the Diuels in hell were women, I would neuer line devoutly to inherit heauen; or that they were all Saints in heauen, I would line more strictly for feare of hell. What could Adam haue done in his Paradise before his fall, without a woman: Or how could he haue risen againe after his fall, without a woman: Artificers are want in their last woorkes to excell themselves; yea, God when he had made all things, at the last made man as most perfect, thinking nothing could be framed more excellent, yet after him he created a woman, the expresse image of eternitie, the liuely picture of nature, the onely steel-glasse for man to behold his infirmities, by comparing them with womens perfections. Are they not more gentle, more witty, more beautifull then men: Are not men so bewitch with their qualities, that they become mad for loue: and women so wise, that they doe detest lust:

I am entred into so large a field, that I shall sooner want time then proese, and so cloy you with variety of phrases, that I feare me I am like to infect women with pride, which yet they haue not, and men with spite, which yet I would not. For as the Horse if he knew his owne strength, were no waies to be bridled, or the Unicorne his owne vertue, were neuer to be caught: so women if they knew what excellency were in them, I feare me men would neuer win them to their wills, or weane them from their minde.

Lucilla began to smile, saying, In faith Euphues, I would haue you stay there: for as the Sunne when he is at the highest,

Euphues.

est, beginneth to goe doونه; so when the praises of women are at the best, if you leaue not, they will beguine to faile. But Euphues (being rapt with the sight of his Saint) answered, no, no, Lucilla, But whilst hee was yet speaking, Ferardo entred: whom they all dutifully welcomed home: who rounding Philautus in the eare, desired him to accompany him immediately without farther pausing; possetting that it would be as well for his preferment, as for his owne profit. Philautus consenting, Ferardo said vnto his daughter.

Lucilla, the urgent affaires I haue in hand, will scarce suffer me to tarry with you one houre; yet my returne I hope will be so short, that my absence shall not breed thy sorrow: in the meane season, I commit all things to thy custody, wishing thee to vse thy accustomed courtesie. And seeing I must take Philautus with me, I will be so bold to craue you Gentleman (his friend) to supply his roome; desiring you to take this hasty warning for a hearty welcome, and so to spend this time of mine absence in honest mirth. And thus I leaue you.

Philautus knew well the cause of his sudden departure: which was, to redeeme certaine lands that were mortgaged in his fathers time, to the vse of Ferardo; who on that condition, had before time promised him his daughter in marriage. But returne we to Euphues.

Euphues was surprized with such incredible ioy at this strange event, that he had almost sounded: for seeing his courtuall to be departed, & Ferardo to giue him so friendly entertainment, doubted not in time to get the good will of Lucilla; whom finding in place conuenient without company, with a bold courage and comely gesture, he began to assay her in this sort.

Gentlewoman, my acquaintance being so little, I am afraid my credit will be lesse, for that they commonly are soonest beleued, that are best beloued, and they liked best, whom we haue knowne longest; neuerthelesse, the noble minde suspecteth no guile without cause, neither condemneth any without proese: hauing therefore notice of your heroicall heart, I am the better perswaded of my good hap. So it is Lucilla, that comming to
Naples,

Euphues.

Naples but to fetch fire, as the by-word is, not to make my place of abode: I haue found such flames, that I can neither quench them with the water of freewill, neither coole them with wisdom. For as the Pop, the pole being neuer so high, groweth to the end; or as the dry Beech kindled at the roote, neuer leaeneth untill it come to the top; or as one drop of payson disperseth it selfe into every vaine: so affection hauing caught hold of my heart, and the sparkes of loue kindled my Linc, will suddenly, though secretly, flame by into my head, and spread it selfe into every sinew. It is your beauty (pardon my abrupt boldnes) Lady, that hath taken euery part of me prisoner, and brought me into this deepe distresse: but seeing women, when one prayeth them for their deserts, denie that hee flattereth them to obtaine his desire, I am here present to yeld my selfe to such tryall, as your courtesie in this behalfe shall require. Yet will you commonly obiect this to such as serue you, & strive to win your good will, that hot loue is soon cold, that the Floure, though it burne bright, is but a blaze, that scalding water, if it stand a while, turneth almost to Ice: that Pepper, though it be hot in the mouth, is cold in the watue: that the faith of men, though it frise in their words, it freezeth in their workes: which things (Lucilla) albeit they be sufficient to reprobue the lightnesse of some one, yet can they not conuince euery one of lewdnesse: neither ought the constancy of all, to be brought in question thorow the subtilty of a few. For although the Wollome eateth almost into euery wood, yet hee eateth not the Cedar tree: though the stone Gylindrus at euery thunder-clap, roule from the hill, yet the pure flake-stone mounteth at the noise: though the rust fret the hardest Steele, yet doth it not eate into the Emeraule: though Polypus change his hie, yet the Salamander keepeth his colour: though Procrus trans-forme himselfe in euery shape, yet Pigmalion retaineth his old forme: though Eneas were too sickle to Dido, yet Troylus was too faithfull to Cressida: though others seeme counterfait in their deeds, yet Lucilla perswade your selfe, that Euphues will be alwaies currant in his dealings. But as the true gold is tryed by the touch, and the

pure

Euphues.

pure first by the stroke of the Iron : To the loyall heart of the
faithfull Loner is knowne by the tryall of his Lady : of the
which tryal Lucilla, if you shal account Euphues worthy, assure
your selfe he will bee as ready to offer himselfe a sacrifice for
your sweet sake, as your selfe shal bee willing to imploy him
in your service. Neither doth he desire to be trusted any way
butill he shall bee tryed euery way: neither doth he craue credit
at the first, but a good countenance, till time his desire shall bee
manifest by his deserts. Thus not blinded by light at-
tent out dayed with your rare perfection, and boldned by
your exceeding curtesie, I haue unfolded mine entire loue, de-
siring you, hauing so good leasure, to giue so friendly answer,
as I may receiue comfort and you commendation. Lucilla, al-
though she were content to heare this desired discourse, yet
did she seeme to be somewhat displeased. And truly I knowe
not whether it bee peculiar to that sex, to dissemble with those
whom they most desire, or whether by craft they haue learned
outwardly to loath that which inwardly they most loue : yet
wisely did she call this in her head, that if she should yeld at
the first assault, he would thinke her a light house-wife, if she
should reiect him scornfully, a very haggard : minding there-
fore that he should neither take hold of her promise, nor un-
kindnes of her peticiones, she fed him indifferently with hope
& despaire, reason & affection, life & death : yet in the end argu-
ing vpon certain questions, they fell to such agreement, as poore
Philautus would not haue agreed vnto, if hee had bin present,
yet alwaies keeping her body undefiled, and thus she replied.

Gentleman, as you may suspect mee of idlenesse in giuing
eare to your talke: so may you conuince mee of lightnes, in an-
swering such toys. Certes as you haue made mine eares
glow at the reherfall of your loue, so haue you galled my hart
with the remembrance of your folly. Though you came to
Naples as a stranger, yet were you welcome to my fathers
house as a friend : and can you then so much transgresse the
bounds of honor (I will not say of honesty) as to sollicite a fate
more sharp to me then death: I haue hitherto, God be thanked,

lured

Euphues.

lined without suspicion of lechery; and shall I not incur
 the danger of sensuall liberty: What hope can you haue to ob-
 taine my loue, seeing yet I could neuer affoord you a good looke:
 Doe you therefore thinke me easily enticed to the bent of your
 bow, because I was easily intreated to listen to your late dis-
 course: Or seeing me (as finely you glasse) to excell all other in
 beauty, did ye deeme that I could exceede all other in beastlines:
 But yet I am not angry Euphues, but in an agony: for who is
 shee that will fret or fume with one that loneth her: if this loue
 to delude mee, be not dissembled: It is that which causeth mee
 most to feare; not that my beauty is vnknowne to my selfe, but
 that commonly we poore wenches are deluded through light be-
 leefe, and ye men are naturally inclined craftily to leade your
 life. When the Fore preacheth, the Goose perisb. The Croco-
 dile shroudeth greatest treason vnder most pitifull teares: in a
 kissing mouth there lyeth a gauling minde. You haue made so
 large a proffer of your seruice, and so faire promises of fidelity
 that were I not ouer-chary of mine honesty, you would inuei-
 gle me to shake hands with chastity. But certes I will either
 lead a Virgins life in earth (though I lead Apes in hell) or else
 follow thee rather then thy gifts: yet am I neither so precise to
 refuse thy proffer, neither so perisb to disdain thy good will: so
 excellent alwaies are the gifts which are made acceptable by
 the vertue of the giuer. I did at the first entrance discern the
 loue, but yet dissemble it. Thy wanton glaunces, thy scalding
 sighes, thy louing signes caused me to blush for shame, and looke
 vnan for feare, least they should be perceiued of any. These sub-
 tile shifts, these painted practises (if I were to be wonne) would
 haue weane mee from the teat of Vesta, to the toyes of Venus,
 Besides this, thy comely grace, thy rare qualities, thy exquisite
 perfection, were able to moue a minde halfe mortified to trans-
 gresse the bands of maidenly modesty. But God shield Lucilla,
 that thou shouldest be so carelesse of thine honour, as to commit
 the state thereof to a stranger. Learne thou by mee Euphues, to
 dispise those things that be amiable, so forgoe delightfull practi-
 ses: beleue mee it is piety to abstaine from pleasure.

Thou

Euphues.

Thou art not the first that hath solicited this suite, but the first that goeth about to seduce me; neither deseruest thou more then other, but darest more then any; neither hast thou more Art to discouer thy meaning, but more heart to open thy mind. But thou preferrest me befoze thy lands, thy linings, thy life; thou offerest thy selfe a sacrifice for my security, thou profferest mee the whole and onely soueraignty of thy seruice: truly I were very cruell and hard hearted if I should not loue thee; hard hearted albeit I am not, but truly loue thee I cannot, when I doubt thee to bee my Louer.

Moreouer, I haue not bene vsed to the Court of Cupid, wherein there be more sights then there be Wars in Achon, then Bees in Hybla, then stars in heauen. Besides this, the common people here in Naples, are not onely both very suspicious of other mens matters and manners, but also very ielous ouer other mens children and maydens: either therefore dissemble thy fancy, or desist from thy folly.

But why shouldest thou edist from the one, seeing thou canst cunningly dissemble the other? My father is now gone to Venice: and as I am uncertaine of his returne, so am I not priuy to the cause of his travell: but yet he is so from hence, that hee seeth me in his absence. Knowest thou not Euphues, that Kings haue long armes, and Rulers large reaches: neither let this comfort thee, that at his departure he deputed thee in Philautus place. Although my face causeth him to mistrust my loyalty, yet my faith enforceth him to giue me this liberty: though hee bee suspicious of my faire hiew, yet is he secure of my firme honesty.

But alas Euphues, that truth can there be found in a traveller: what trust in a stranger? whose words and bodies both watch but for a wind; whose feet are ever fleeting; whose faith plighted on the shore, is turned to perjury when they hoist saile. Who more trayterous to Phillis then Demophon? yet hee a traveller. Who more perjured to Dido then Aeneas? and hee a stranger: both these Queenes, both they Catiffes: Who more false to Ariadne then Theseus? yet hee a sayler: Who more fickle to Medea than Iason: yet hee a starter: both these daugh-

Euphues.

fers to great Princes, both they unfaithfull of their promises.

Is it then like that Euphues will be faithfull to Lucilla, being in Naples but a sojourner? I have not yet forgotten the inuective (I cannot otherwise terme it) which thou madest against beauty: saying it was a deceitfull baite with a deadly hooke, and a sweet popson in a painted pot. Canst thou then be so unwise to swallow the bait which will breed thy bane? To will the drinke that will expire thy date: To desire the weight that will worke thy death: But it may be that with the Scorpion thou canst feed on the earth; or with the Quail and Robuck, be fat with poison: or with beauty live in all branery. I feare mee thou hast the Stone Continues about thee which is named of the contrary, that though thou pretend faith in thy words, thou devisest fraud in thy heart: and though thou seeme to proffer love, thou art inflamed with lust. And what for that: Though thou hast eaten the seeds of Rocket which breed incontinency, yet haue I chewed the leafe Cresse, which maintaineth modesty.

Though thou beare in thy bosome the hearbe Araxa, most noysome to virginity; yet haue I the stone that groweth in the mount Imolus, the upholder of chastity. You may Gentleman account me for a colde Prophet, thus hastily to diuine of your disposition: pardon me Euphues, if in love I cast beyond the moone, which bringeth vs women to endlesse moane. Although I my selfe were neuer burnt, whereby I should dread the fire, yet the scorching of others in the flames of fancy, warneth mee to beware: though as yet I neuer tried any faithlesse, whereby I should be fearefull, yet haue I read of many that haue been periured, which causeth mee to be carefull: though I am able to conuince none by proofe, yet am I enforced to suspect one by probabilities. Alas, how silly soules which haue neither wit to decipher the wiles, of men, nor wisdom to dissemble but affection, neither craft to traue in young Lovers, neither courage to withstand their encounters, neither discretion to discern their doubling, neither hard hearts to reiect their complaints: we I say, are some entised, being by nature simple & easily intangled being apt to receiue the impression of love. But alas it is both common.

Euphues.

common and lamentable, to behold simplicity intapped in subtilty, & those that haue most might, to be infected with most maligne. The Spider weaueth the fine web to hang the flye: the Wolfe weareth a faire face to deuoure the Lambe; the Merlin striketh at the Partridge, the Eagle snappeth at the Flye; men are alwaies laying baits for women, which are the weaker vessels: but as yet I could nere heere man by such snares to entrap man. For true it is, that men themselves haue by vse obserued, that it must be a hard winter when one wolfe eateth another.

I haue read, that the Bull being tied to the Fig-tree, loseth his strength; that the whole heard of Deere stand at the gaze if they smell a sweet apple: the Dolphin by the sound of musicke is brought to shoare. And then no maruell it is if the fierce Bull be tamed with the Fig-tree, that women beeing as weake as a sheepe, bee overcome with a Figge, if the wild Deere be caught with an Apple, that the tame Dolphin be allured with harmony, that women bee intangled with the melody of mens speech, faire promises, and sollemne protestations. But folly it were for mee to marke their mischiefes, sith I am neither able, neither they willing to amend their manners: it becometh me rather to shew what our sexe should doe, then to open what yours doth.

And seeing I cannot by reason restraine your importunate suite, I will, by rigour done on my selfe, cause you to reframe the meanes. I would to God Ferrardo were in this point like to Lysander, which would not suffer his daughters to wear gorgeous apparrell, saying it would rather make them common then comely: I would it were in Naples a Law, which was a custome in Egypt, that women should alwaies go bare-foote to the intent they might keepe themselves alwaies at home; that they should be like to the Snaille, which hath ever his house on his head. I meane so to mortifie my selfe, that in stead of Silks, I will weare Sackcloth; for Dioces and Bracelets, I leere and Caddis: for the Lute, vse the Distaffe: for the Pen, the Roodle: for Louers Sonets, Davids Psalmes.

Euphues.

But yet I am not so senselesse, altogether to reiect your seruice; which if I were certently assured to proceed of a simple minde, it should not receiue so simple a reward. And what greater triall shall I haue of thy simplicity and truth, then thine owne request which desireth a tryall? I, but in the coldest flint there is hote fire: the Bee that hath honny in her mouth, hath a sting in her taile: the tree that beareth the sweetest fruit, hath a sower sap: yea, the words of men, though they seeme smooth as Oyle, yet their hearts are as crooked as the stalke of Iuy. I would not Euphues that thou shouldest condemne mee of rigour, in that I seeke to allwaie thy folly by reason: but take this by the way, that although as yet I am disposed to like of none, yet whensoever I shall loue any, I will not forget thee; in the mean season account me thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandary, and as it were a cold shivering, to heare this new kind of kindnesse: such sweet meate, such sower salutes: such faire words, such faint promises: such hot loue, such cold desire: such certaine hope, such sudden change; and stood like one that had looked on Medusaes head, & se had bene turned into a stone.

Lucilla seeing him in this pitifull plight, and fearing he would take stand if the Lure were not cast out, tooke him by the hand, and winking him softly, with a smiling countenance began thus to comfort him.

She thinks Euphues changing so your colour vpon the sudden, you will soon change your coppy: is your minde on your meate: a penny for your thought.

He smiles (quoth he) if you would buy all my thoughts at that price, I should neuer be weary of thinking; but seeing it is so deare, read it and take it for nothing.

It seemes to me (said she) that you are in some broun study what colours you might best weare for your Lady.

Indeed Lucilla, you leuell shrewdly at my thought, by the ayde of your owne imagination; for you haue giuen vnto me a true lovers knot, wrought of changeable silke, and you deeme that I am deuising how I might haue my colours changeable
also

Euphues.

also, that they might agree. But let this, with such toys and devices pass: if it please you to command me any service, I am here ready to attend your pleasure. No service Euphues, but that you keepe silence vntill I haue vttered my mind; and secrecy, when I haue vnfolded my meaning. If I should offend, said he, in the one I were too bold, if in the other too beastly.

Well then Euphues, said shee, so it is, that for the hope that I conceiue of thy loyalty, and the happy successe that is like to ensue of this our loue; I am content to yeld thee the place in my heart which thou desirest and deseruest aboue all other: which consent in me, if it may any waies breed thy contentation, sure I am, that it will every way worke my comfort. But as either thou tenderest my honour or thine owne safety, vse such secrecy in this matter, that my father haue no inkling hereof, before I haue framed his minde fit for our purpose. And though women haue small force to overcome men by reason, yet haue they fortune to vndermine them by policy. The soft drops of raine pearce the hard Marble; many strokes ouerthrow the tallest Oake; a silly woman in time, may make such a breach in a mans heart, as her teares may enter without resistance: then doubt not, but I will so vndermine mine old father, as quickly I will inioy my new friend. Thus, Philautus was liked for fashion sake, but neuer loued for fancy sake and this I vowe by the faith of a Virgine, and by the loue I beare thee (for greater bands to confirme my vowe I haue not) that my father shall sooner martyre me in the fire, then marry me to Philautus.

No, no, Euphues, thou onely hast wonne me by loue and shalt onely weare me by law: I force not Philautus his fury, so I may haue Euphues his friendship. Neither will I prefer his possessions before thy person; neither esteeme better of his lands then of thy loue. Ferardo shall sooner disinherit me of my patrimony, then dishonour me in breaking my promise.

It is not his great Manors, but thy good manners, that shall make my marriage. In token of which my sincere affection, I giue thee my hand in patone, and my heart for ever to bee thy Lucilla. Vnto whom Euphues answered in this manner.

Euphues.

But yet I am not so senselesse, altogether to relect your seruice; which if I were certently assured to proceed of a simple minde, it should not receiue so simple a reward. And what greater triall shall I haue of thy simplicity and truth, then thine owne request which desireth a tryall? I, but in the coldest flint there is hote fire: the Bee that hath honey in her mouth, hath a sting in her taile: the tree that beareth the sweetest fruit, hath a sower sap: yea, the words of men, though they seeme smooth as Oyle, yet their hearts are as crooked as the stalke of Iuy. I would not Euphues that thou shouldest condemne mee of rigor, in that I seeke to asswage thy folly by reason: but take this by the way, that although as yet I am disposed to like of none, yet whensoever I shall loue any, I will not forget thee; in the mean season account me thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandary, and as it were a cold shivering, to heare this new kind of kindnesse: such sweet meate, such sower sawce: such faire words, such faint promises: such hot loue, such cold desire: such certaine hope, such sudden change; and stood like one that had looked on Medusæes head, & se had bene turned into a stone.

Lucilla seeing him in this pitifull plight, and fearing he would take stand if the Lure were not cast out, tooke him by the hand, and wrynging him softly, with a smiling countenance began thus to comfort him.

He thinkes Euphues changing so your colour upon the sudden, you will soon change your coppy: is your minde on your meate: a penny for your thought.

Mistresse (quoth he) if you would buy all my thoughts at that price, I should neuer be weary of thinking; but seeing it is so deare, read it and take it for nothing.

It seemes to me (said she) that you are in some brown study what colours you might best weare for your Lady.

Indeed Lucilla, you leuell shrewdly at my thought, by the ayne of your owne imagination; for you haue giuen vnto me a true louters knot, wrought of changeable silke, and you deeme that I am deuising how I might haue my colours changeable also

Euphues.

also, that they might agree. But let this, with such toys and de-
visses pass: if it please you to command me any service, I am
here ready to attend your pleasure. No service Euphues, but
that you keepe silence untill I have uttered my mind; and secre-
cy, when I have unfolded my meaning. If I should offend, said
he, in the one I were too bold, if in the other too beastly.

Well then Euphues, said shee, so it is, that for the hope
that I conceive of thy loyalty, and the happy successe that is
like to ensue of this our love; I am content to yeld thee the place
in my heart which thou desirest and deservest above all other:
which consent in me, if it may any waies breed thy contentati-
on, sure I am, that it will every way worke my comfort. But
as either thou tenderest my honour or thine owne safety, vse
such secrecy in this matter, that my father have no inkling
hereof, before I have framed his minde fit for our purpose. And
though women have small force to overcome men by reason, yet
have they fortune to undermine them by policy. The soft drops
of raine pearce the hard Marble; many strokes overthrow the
tallest Oake; a silly woman in time, may make such a breach
in a mans heart, as her teares may enter without resistance:
then doubt not, but I will so undermine mine old father, as
quickly I will enjoy my new friend. Cussh, Philautus was liked
for fashion sake, but never loved for fancy sake and this I vow
by the faith of a Virgine, and by the love I beare thee (for grea-
ter bands to confirme my vow I have not) that my father shall
sooner martyze me in the fire, then marry me to Philautus.

No, no, Euphues, thou onely hast wonne me by love and shalt
onely weare me by law: I force not Philautus his fury, so I may
have Euphues his friendship. Neither will I prefer his posses-
sions before thy person; neither esteeme better of his lands then
of thy love. Ferardo shall sooner disinherit me of my patrimony,
then dishonour me in breaking my promise.

It is not his great Manors, but thy good manners, that shall
make my marriage. In token of which my sincere affection, I
give thee my hand in pawne, and my heart for ever to bee thy
Lucilla. Unto whom Euphues answered in this manner.

Euphues.

If my tongue were able to utter the ioyes that my heart hath conceived, I feare me though I be well beloved, yet I should hardly bee believed. Ah my Lucilla, how much am I bound to thee which preferrest mine vn worthinesse, before thy fathers wrath: my happines before thine owne mis-fortune: my loue before thine owne life: How might I excell thee in courtesie, whom no mortall Creature can excell in constancy: I finde it now for a settled truth, which earst I accounted for a vaine talk: that the purple dye will neuer staine; that the pure Cinct will neuer lose his sauoz; that the green Lawzell will neuer change colour; that beauty can neuer be blotted with discourtesie. As touching secrecie in this behalfe, assure your selfe, that I will not so much as tell it to my selfe. Command Euphues to runne to ride, to vndertake any exploit be it neuer so dangerous, to hazard himselfe in any enterprize bee it neuer so desperate. As they were thus pleasantly conferring the one with the other, Liuia (whom Euphues made his stale) entred into the Parlour: vnto whom Lucilla spake in these tearmes.

Doeest thou not laugh Liuia, to see my Ghosly father keepe me heere so long at shift: Cruely (answered Liuia) me thinkes that you smile at some pleasant shift, either he is slow in enquiring of your faults, or you slacke in answering his questions: and thus being supper time, they all sate downe, Lucilla well pleased, no man better content then Euphues: who after his repast, hauing no opportunity to confer with his Loue, had small lust to continue with the Gentlewomen any longer: seeing therefore he could frame no means to worke his delight, he coined an excuse to hasten his departure; promising the next morning to trouble them againe, as a guest more bold then welcome; although indeed he thought himselfe to be better welcome, in saying that he would come. But as Ferardo went in post, so he returned in hast, hauing concluded with Philautus, that the marriage should immediately be consumated, which wrought such a content in Philautus, that he was almost in an extasie, through the extremity of his passions: such is the fulnes & force of pleasure, that there is nothing so dangerous as the fruition. Yet knowing

Euphues.

knowing that delays bring dangers: although he nothing doub-
ted of Lucilla, whom he loved, yet he feared the ficklenes of old
men, which is alwayes to be mistrusted. He urged therefore Fe-
rardo to breake with his daughter: who being willing to haue
the match made, was content incontinently to procure the
meanes: finding therefore his daughter at leysure, and hauing
knowledge of her former loue, spake to her as followeth.

My daughter, as thou hast long time liued a maiden, so
now thou must learne to be a mother, and as I haue been care-
full to bring thee vp a virgin, so am I now desirous to make
thee a wife. Neither ought I in this matter to hee any perswa-
sions, for such maydens commonly now a dayes are no sooner
borne, but they begin to bryde it, neither to offer any great por-
tions, for that thou knowest thou shalt inherit all my possessions.
Mine only care hath been hitherto to match thee with such a one
as should be of good wealth, able to maintaine thee, of great wor-
ship able to compare with thee in birth: of honest conditions, to
deserue thy loue, and an Italian borne to enioy my lands. At the
last, I haue found one answerable to my desire, a Gentleman of
great reuenues of a noble Progeny, of honest behanior of com-
ly personage, borne & brought vp in Naples, Philautus (thy friend
as I guesse) thy husband Lucilla, if thou like it: neither canst
thou dislike him who wanteth nothing that should cause thy li-
king; neither hath any thing that should breed thy loathing.

And surely I reioyce the more, that thou shalt be linked to
him in marriage, whom thou hast loved, as I heare, being a
maiden: neither can there any farres kinde be betwene them,
where the minds be so vnitied, neither any iealousie arise where
loue hath so long bene settled. Therefore Lucilla to the end the
desire of either of you may now be accomplished, to the delight
of you both, I am heere come to finish the contract by giuing
hands which you haue already begun betwene your selues in
ioyning of hearts: that as God doth witnesse the one by your
consciencs, so the world may testifie the other by your conuer-
sations and therefore Lucilla, make such answer to my request
as may like mee, and satisfie thy frind.

Euphues.

Lucilla abashed with this sudden speech of her father, yet boldened with the love of her friend, with a comely bashfulness answered him in this manner.

Venerend Sir; the sweetnesse that I have found in the undefiled state of virginity, causeth mee to loath the sower sauce which is mixed with matrimony, and the quiet life which I have tryed being a maiden, maketh me to shun the cares that are alwayes incident to a mother; neither am I so wedded to the world, that I should be moved with great possessions; neither so bewitched with wantonnesse, that I should be enticed with any mans proportion; neither if I were so disposed, would I be so proud, to desire one of noble Progeny, or so precise, to choose one onely in mine owne country: for that commonly these things happen alwaies to the contrary. Doe we not see the Noble to match with the base; the rich with the poore; the Italian oftentimes with the Portugale: As love knoweth no lawes, so it regardeth no conditions; as the Lover maketh no lawes where he liketh; so he maketh no conscience of these idle ceremonies. In that Philautus is the man that threatneth such kindnesse at my hands, and such courtesie at yours: that he should account me his wife before he wooe me, certaine he is like to make his reckoning twice, because he reckoneth without his hofelle. And in this Philautus would either shewe himselfe of great wisdom to perswade, or me of great lightnesse to be allured: although the Loadstone draweth yron, yet it cannot move gold: though the reat gather by the straw, yet can it not take by the pure Steele. Although Philautus thinke himselfe of vertue sufficient to win his lover, yet shall he not obtaine Lucilla. I cannot but smile to here that a marriage should be solemnized where never was any mention of assuring, and that the wooing should be a day after the wedding. Certes, if when I looked merrily on Philautus, he deemed it in the way of marriage; or if seeing me disposed to test, he tooke mee in good earnest: then sure he might gather some presumption of my love, but no promises. But me thinke it is good reason, that I should be at mine owne Widow, and not given in the Church before

Euphues:

before I know the Bridegrome. Therefore dare father, in mine opinion, as there can be no bargain, where both be not agreed, neither any indenture sealed, where the one will not consent, so can there be no contract, where both be not content: no Banes asked lawfully, where one of the parties forbiddeth them: no marriage made, where no match was meant. But I will hereafter frame my selfe to be coy, seeing I am claimed for a wife because I haue been courteous: and giue my selfe to melancholy, seeing I am counted wonne, in that I haue bene merry. And if enery Gentleman be made of the met fall that Philautus is, then I feare I shall be chalenged of as many as I haue vled to company with, and be a common wife to all those that haue commonly resorted hither. My duety therefore euer reserved, I here on my knees forswear Philautus for my Husband, althoug I accept him for my friend, and seeing I shall hardly be induc'd euer to match with any, I beseech you, if by your fatherly loue I shall be compelled, that I may match with such a one, as both I may loue, and you may like.

Ferrardo, being a grane and wise Gentleman, although hee were thoroughly angry, yet he dissembled his fury, to the end that he might by craft discover her fancy, and whispering Philautus in his eare (who stood as though he had a flea in his eare) desired him to keepe silence, vntill he had vndermined her by subtilty, which Philautus hauing granted, Ferrardo begin to sift his daughter with this deuice.

Lucilla, thy colour sheweth thee to be in a choler, and thy hote words bewray thy heavy wrath: but be patient, seeing all my talke was onely to try thee: I am neither so vnnatural to wrest thee against thine own will, neither so malicious to wed thee to any against thine own liking: for well I know what iarres. what iealousie, what strife, what stormes ensue, where the match is made rather by compulsion of the Parents, then by the consent of the parties: neither do I like thee the lesse, in that thou likest Philautus so little: Neither can Philautus loue thee the worse, in that thou louest thy selfe so well, wishing thee rather to stand to thy chaunce then to the choice of any other. But

Euphues.

But this grieueth me most, that thou art almost bowed to the vaine order of the Westfall Mergins, despising or at the least not desiring the sacred bones of Iuno her bed. If thy Mother had bene of that mind when she was a maiden, thou haddest not now been borne to bee of this mind to be a Virgin. Why with thy selfe what slender profit they bring to the common wealth, what slight pleasure to themselves, what great griefe to their Parents, which loy must in their ofspring, and desire most to enjoy the noble and blessed name of Grandfather. Thou knowest that the tallest Ash is cut downe for fuell, for it beareth no fruit: that the Cow that giues no milke, is brought to the slaughter: that the Drone that gathereth no Hony is contemned: that the woman that maketh her selfe barren by not marrying, is accounted among the Grecian Ladies worse then a carrion, as Homer reporteth.

Therefore Lucilla, if thou haue any care to be a comfort to my hoary hairs, or a commodity to the Common-weale, frame thy selfe to the honourable estate of matrimony, which was sanctified in Paradise, allowed of the Patriarks, hallowed of the old Prophets, and commended of all persons. If thou like any, be not ashamed to tell it me, which onely am to exhort thee, yea, and as much as in me lyeth, to command thee to loue one. If hee be base, thy blood shall make him noble: if beggerly, thy goods shall make him wealthy: if a stranger, thy freedome shall enfranchise him: if hee be young, he is the more fitter to be thy Where: if he be old, the liker to thine aged Father. For I had rather thou couldest lead a life to thine owne liking in earth, then to thy great torments leade Apes in hell. Be bold therefore to make me partaker of thy desire, which will be partaker of thy disease; yea, and a furtherer of thy delights, as far as either my friend, or my lands, or my life will stretch.

Lucilla, perceiuing the drift of the old For her Father, weighed with her selfe what was best to be done: at the last, not weying her Fathers will, but encouraged by loue, shaped him an answer, which pleased Ferardo but a little, and pinched Philautus on the parsons side, on this manner.

Deere

Euphues.

Deere Father Ferardo, although I see the bait you lay to catch me, yet I am content to swallow the hook, neither are you more desirous to take me napping, then I willing to confesse my meaning. So it is, that Love hath as well inueigled me as others, which make it as strange as I. Neither do I loue him so meanly, that I should be ashamed of his name, neither is his personage so meane, that I should loue him shamefully: it is Euphues that lately arrived here at Naples, that hath battered the bulwarke of my breast, and shall shortly enter as conquerour into my bosom. What his wealth is, I neither know it nor wey it: what his wit is all Naples doth know it, and wonder at it, neither haue I bin curious to enquire of his Progenitors, for that I know so noble a mind could take no signall but from a noble man: for as no Bird can looke against the Sun, but those that be bred of the Eagle, neither any Hawke soare so high as the breed of the Hobby, so no wight can haue such excellent qualities, except he descend of a noble race, neither be of so high capacity; vnlesse hee be of a high progeny. And I hope Philautus will not be my foe, seeing I haue chosen his dear friend, neither you Father be displeased, in that Philautus is displeased. You need not muse that I should so suddenly be entangled: Love giues us reason of choice, neither will it suffer any repulse, Myrtha was enamoured of her naturall Father, Biblis of her Brother, Phaedra of her sonne in law. If nature can no way resist the fury of affection, how should it be stayed by wisdom? Ferardo interrupting her in the middle of her discourse, although hee were moued with inward grudge, yet he wisely repressed his anger, knowing that sharpe words would but sharpen her froward will, and thus answered her briefly.

Lucilla, as I am not presently to grant my good will, so mean I not to repprehend thy choyce, yet wisdom willeth me to pause vntill I haue called (what may happen) to my remembrance, and warneth thee to be circumspect, least thy rash conceit bring a sharp repentance: as for you Philautus, I would not haue you despair, seeing that a Woman doth oftentimes change her desire. Vnto whom Philautus in few words made answer.

Certaine

Euphues.

Certainly Ferardo, I take the lesse grieve, in that I see her so greedy after Euphues, and by so much the more I am content to leane my sute, by how much the more she seemeth to disdain my service: but as for hope, because I would not by any means tast one dram thereof, I will abjure all places of her abode, and loath her company, whose countenance I have so much loved: as for Euphues, and there staying his speech, hee flang out of the dopes, and repaying to his Lodging, uttered these or the like words.

Ah most dissembling wretch Euphues, O counterfeit companion, couldest thou vnder the shew of a stedfast friend, cloake the malice, of a mortall foe: Under the colour of simplicity, shroud the Image of deceit: is thy Luia turned vnto my Lucilla? thy love to my Louer: thy deuotion to my Saint: is this the curtesie of Athens, the canelling of Schollers, the craft of Grecians? Could thou not remember Philautus that Greece, is neuer without some wily Vliesses, neuer void of some Synon, neuer to seeke of some deceitfull shifter: is it not commonly said of Grecians, that craft commeth to them by kind, that they learn to deceiue in their cradle? Why then did his pretended curtesie bewitch thee with such credulity? Shall my good will bee the cause of his ill will? Because I was content to bee his Friend, though hee mee meet to bee made his Foole: I see now that as the Fish Scolopidus in the flood Araris, at the waring of the Moone, is as white as the diuen Snow, and at the wayuing as black as the burnt coale: so Euphues, which at the first encreasing of our familiarity was very zealous, is now at the last cast become most faithlesse.

But why rather exclaime I not against Lucilla, whose wanton lookes caused Euphues to violate his plighted faith? Ah wretched wench, canst thou be so light of loue, as to change with euery wind: So vnconstant, as to preferre a new Louer before an old Friend? Ah well I wot, that a new Whome sweepeth cleane, and a new garment maketh thee leaue off the old, though it bee fit, and new Wine causeth thee to forsake the lode, though it be better: Much like to the men in the Iland Scyrum

Euphues.

Scyrum, who pull by the old trees when they see the young begin to spring, and not unlike to the widdow Lesbos, which changed all her old gold for new glasse: Have I served thee three yeares faithfully, and am I served so unkindly? Shall the fruit of my desire be turned to disdain: But wretched Euphues had inuigled thee, thou haddest yet bene constant: Yea, but if Euphues had not seene thee willing to be won, he would neuer have wooed thee: but had not Euphues enticed thee with faire words, thou wouldst neuer have loved him: but hadst not thou giuen him faire looks, he would neuer have liked thee: I but Euphues gaue the onset, I but Lucilla gaue the occasion: I but Euphues first brake his mind: I but Lucilla first bewrayed her meaning. Tush, why goe I about to excuse any of them, seeing I haue iust cause to accuse them both. Neither ought I to dispute which of them hath proffered me the greatest villany, sith that either of them hath committed perjury. Yet although they haue found me dull in perceiuing their falsehood, they shall not finde me slacke in reuenging their folly. As for Lucilla, seeing I meane altogether to forget her, I meane also to forgive her, lest in seeking meanes to be reuenged, mine old desire be renewed.

Philautus hauing thus discoursed with himselfe, beganne to write to Euphues as followeth.

Although hitherto Euphues I haue shined thee in my heart as a trusty friend, I will thin thee hereafter as a trothlesse foe: and although I cannot see in thee lesse wit then I was wont, yet do I find lesse honesty. I perceiue at the last (although being deceived it be too late,) that Muske, though it bee sweet in smell, is sower in the smacke: that the leafe of the Cedar tree, though it be faire to be seen, yet the sirrapp depriueth sight: that friendship, though it be plighted by shaking of the hand, yet it is shaken off by fraud of the heart. But thou hast not much to boast of, for as thou hast wonne a fickle Lady, so hast thou lost a faithfull friend. How canst thou bee secure of her constancy, when thou hast had such tryall of her lightnes? How canst

Euphues.

canst thou assure thy selfe that she will be faithfull to thee, which hath been faithlesse to me: Ah Euphues, let not thy credulity be an occasion for thee hereafter to practise the like cruelty. Remember this, that yet there neuer hath bene any faithlesse to his friend, that hath not also bene faithlesse to his God. But I weep the trechery the lesse, in that it cometh from a Grecian, in whom is no truth. Though I be too weake to waite for a reuenge, yet God, who permitteth no guile to be guiltlesse, will shortly requite this iniury; though Philautus haue no policy to vndermine thee, yet thine own practises shall be sufficient to overthrow thee.

Couldst thou Euphues for the loue of a fruitlesse pleasure violate the league of faithfull friendship: Didst thou weep more the enticing looks of a lewd wench, then the entire loue of a loyall friend: If thou diddest determine with thy selfe at the first to be false, why diddest thou sweare to be true: If to be true, why art thou false: if thou wast minded both falsly and forgedly to deceiue me, why diddest thou flatter and dissemble with me at the first: If to loue me, why dost thou flinch at the last: if the arched hands of amity did delight thee, why didst thou breake them: if they dislike thee, why diddest thou praise them: Dost thou not know that a perfect friend should be like the Glasse-woorme, which shineth most bright in the darke, or like the pure Frankensence, which smelleth most sweet when it is in the fire: or at the least, not vnlike to the damaske Rose, which is sweeter in the still, then on the stalk: But thou Euphues, dost rather resemble the Swallow, which in the Summer creepeth vnder the eues of euery house, and in the Winter, leaues nothing but dirt behind her: or the humble Bee, which hauing sucked Honey out of the faire flower doth leaue it, and loath it: or the Spider which in the finest web doth hang the fairest Flie: Dost thou thinke Euphues, that thy craft in betraying me, shall any whit cole my courage in reuenging thy villany: or that a Gentleman of Naples, will put vp such an iniury at the hands of a Scholler: And if I doe, it is not for want of courage to maintain my iust quarrell, but of will, which thinketh

Euphues.

thinketh scozne to get so baine a conquest. I know that Menelaus for his ten yeares war, endured ten yeers too that after all his strife he wan but a triumphet, that for all his traiaile, he reduced (I cannot say reclaimed) but a stragler: which was as much in my iudgement as to strue for a broken Glasse, which is good for nothing: I wish this rather Menelaus care, then my selfe his conquest, that thou being deluded by Lucilla, maist rather know what is to bee deceined, then I hauing conquered thee, should proue what it were to bring back a dissembler.

Seeing therefore there can no greater revenge light vpon thee then that as thou hast reaped where another hath sown, so another may threeth that which thou hast reaped: I will pray that thou maist be measured vnto, with the like measure that thou hast meaten vnto others: that is as thou hast thought it no conscience to betray me, so others may deeme it no dishonour to deceiue thee: that as Lucilla made it a light matter to forsweare her old friend Philautus, so she may make it a moche to forsake her new wheer Euphues. Which if it come to passe as it is like by my compasse, then shalt thou see the troubles, and feelee the torments which thou hast already thzown into the harts & eyes of others. Thus hoping shortly to see thee as hopelesse as my selfe is haplesse, I wish my wish were as effectually ended, as it is heartily looked for. And so I leave thee.

Thine once,

Philautus.

Philautus dispatching a messenger with this letter speedily to Euphues, went into the fields to walke there, either to digest his choler, or to chew vpon his melancholy. But Euphues hauing read the contents, was well content, setting his talke at naught, and answered his taunts, in these gybing tearmes.

I remember Philautus, how valiantly Ajax boasted in the feats of arms, yet Vlisses bare away the armour, and it may be, that though thou craike of thine owne courage, thou maist easily

Euphues.

easily lose the conquest. Dost thou thinke Euphues such a dastard, that he is not able to withstand thy courage, or such a dullard that hee cannot descry thy craft? Alas good soule, it fareth with thee as with the Penne; which when the Buttocke hath caught her chicken, beginneth to cackle; and thou hauing lost thy Louer, beginneth to prattle. Tush Philautus, I am in this point of Euripides his mind, who thinks it lawfull for the desire of a Kingdome to transgresse the bounds of honesty, and for the loue of a Lady, to violate and breake the bonds of honesty.

The friendship betwene man and man, as it is common, so it is of course: betwene man and woman, as it is seldome, so is it sincere, the one proceedeth of the similitude of manners, the other of the sincerity of the heart: If thou haddest learned the first part of Hawking, thou wouldest haue learned to haue held fast, or the first note of descant, thou wouldest haue kept thy Sol, Fa, to thy selfe.

But thou canst blame me no more of folly, in leauing thee to loue Lucilla, then thou maiest reprove him of foolishnesse, that hauing a Sparrow in his hand, letteth her goe to catch the Pheasant, or him of unskilfulnes, that seeing the Heron, leaueth to leuell his shot at the Stockdove: or the Woman of coyneesse, that hauing a dead Rose in her bosom, throweth it away to gather the fresh Violet. Loue knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphytrio, to imbrace Alcmena? Into the forme of a Swan, to enioy Leda? Into a Bull to beguile Io: Into a shoe of gold, to win Danae? Did not Neptune change himselfe into a Heyfer, a Ram, a Flood, a Dolphin, onely for the loue of those hee lusted after: Did not Apollo conuert himselfe into a Shepheard, into a Bird, into a Lyon, for the desire he had to heale his disease? If the Gods thought no scoyne to become Beasts, to obtaine their best beloved, shall Euphues be so nice in changing his cōpy to gaine his Lady: No, no, he that cannot dissemble in loue, is not worthy to liue. I am of this mind, that both might and malice, deceit and treachery, all perty, any impiety may lawfully be committed in loue, which is lawlesse.

Euphues.

In that thou arguest Lucilla of lightnes, thy will hangs in the light of thy wit. Dost thou not know that the weake stomack if it be cloyed with one diet, doth soonest surfet: That the Clovones Garlick cannot ease the Courtiers diseases so well as the pure Triacle, that far let and deare bought is good for Ladies: That Euphues being a more dainty morsell then Philautus, ought better to be accepted: Thus Philautus, let thy hart at rest, for thy hap willett thee to give over all hope, both of my friendship, and her love: as for reuenge, thou art not so able to lend a blow, as I to ward it; neither more venturous to challenge the combat, then I valiant to answer the quarrell. As Lucilla was caught by frand, so shall she be kept by force: and as thou wast too simple to espie my craft, so I thinke thou wilt be too weake to withstand my courage: if thy reuenge stand onely upon thy wish, thou shalt neuer live to see my woe, or to haue thy will, and so farewell.

Euphues.

This Letter being dispatched, Euphues sent it, and Philautus read it, who disdainning those proud tearmes, disdained also to answer them, being ready to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo, because he was at home, longed sore to see Lucilla, which now opportunity offered vnto him, Ferar so being gone againe to Venice with Philautus: but in his absence one Curio a Gentleman of Naples, of little wealth and lesse wit, haunted Lucilla her company, and so enchanted her, that Euphues was also cast off with Philautus, which thing being vnknowne to Euphues, caused him the sooner to make his repaire to the presence of his Lady, whom he finding in her mules, began pleasantly in this manner.

Mistresse Lucilla, although my long absence might breed your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my presence will dissolue your choller, for that Louers are some pleased, when of their wishes they be fully possessed. My absence is the rather to be excused, in that your Fa-
ther

Euphues.

ther hath bene alwaies at home, whose frownes seemed to threaten my ill fortune, and my presence at this present the better to be accepted, in that I haue made such speedy repairs to your presence. Vnto whom Lucilla answered with this glicke.

Cruely Euphues you haue mist the cushion, for I was neither angry with your long absence, neither am I well pleased at your presence; the one gaue me rather a good hope hereafter neuer to see you, the other giueth me a greater occasion to abhorre you.

Euphues being nipped on the head, with a pale countenance, as though his soule had forsaken his body, replied as followeth.

If this sudden change Lucilla, proceed of any desert of mine, I am here not onely to answer the fact, but also to make amends for my fault: if of any new motion or minde to forsake your new friend, I am rather to lament your inconstancy then to reuenge it: but I hope that such hot loue cannot be so soon colde, neither such faith rewarded with such sudden forgetfulness.

Lucilla not ashamed to confesse her folly, answered him with this frump.

Sir, whether your deserts or my desire haue wrought this change, it wil boot you litle to know, neither do I craue amends, neither feare a reuenge: as for feruent loue, you know there is no fire so hot, but it is quenched with water, neither affection so strong, but it is weakned with reason: let this suffice thee, that thou knowest I care not for thee.

Indeed (said Euphues) to know the cause of your alteration would boot me little, seeing the effect taketh such force. I haue heard that women either loue entirely, or hate deadly: and seeing you haue put me out of doubt of the one, I must needs perswade my selfe of the other.

This change will cause Philautus to laugh me to scorn, and doubt thy lightnes in turning so often. Such was the hope that I conceived of thy constancy, that I spared not in all places to
blaze

Euphues.

blase thy loyalty, now my rash conceit will proue me a lyer, and thee a light huswife.

Nay (said Lucilla) now shalt thou not laugh Philautus to scoorne, seing you haue drunk both of one cup: in misery Euphues it is great comfort to haue a companion. I doubt not but that you will both conspire against me to worke some mischief, although I nothing feare your malice: whosoener accounteth thee a lyer for praising, may also deeme you a leacher for being enamored of me: and whosoener iudgeth mee light in forsaking of you, may think thee as lewd in louing of mee: for thou that thoughtest it lawfull to deceiue thy friend, must take no scoorne to be deceiued of thy foe.

Then I perceiue Lucilla (said he) that I was made thy stale, and Philautus thy laughing stocke: whose friendship (I must confesse indeede) I haue refused to obtaine thy fauour: and since another hath wonne that we both haue lost, I am content for my part, neither ought I to be græued, seing thou art sickle.

Certes Euphues (said Lucilla) you spend your wind in wast, for your welcome is but small, and your chere is like to be lesse: fancy giueth no reason of her chaunge, neither will bee controulled for any choyce: this is therefore to warne you, that from henceforth you neuer sollicite this sute, neither offer any way your seruice: I haue chosen one (I must needes confesse) neither to be compared to Philautus in wealth, nor to thee in wit, neither in birth to the worst of you both: I thinke God gaue it me for a iust plague in renouncing Philautus and choosing thee: and sithence I am an ensample to all women of lightnesse, I am like also to be a myrror to all them of unhappinesse, which ill lucke I must take, by so much the more patiently, by how much the more I acknowledge my selfe to haue deserued it woorthily.

Well Lucilla, (answered Euphues) this change brædeth my sorrow the more, in that it is so sudden, and by so much the more I lament it, by how much the lesse I looked not for it. In that my welcome is so colde, and my chere so simple, it

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nothing toucheth me, seeing your fury is so hot, and my misfortune so great, that I am neither willing to receive it, nor you to bestow it. If tract of time, or want of triall, had caused this Metamorphosis, my gréepe had been more tollerable, and your flouting more excusable: but continuing in a moment, undeserved, unlooked for, unthought of, it increaseth my sorrow, and thy shame.

Euphues (quoth she) you make a long Harvest for a little Cozne, and angle for the fish that is already caught. Curio, pea, Curio is he that hath my loue at his pleasure, and shall also haue my life at his commandement, and although you deme him unworthy to enioy that which earst you accounted no wight worthy to imbrace, yet seeing I esteeme him more worth then any, he is to be reputed as chiefe. The Wolfe chooseth him for her mate, that hath or doth endure most travell for her sake. Venus was content to take the blacke Smith with his potvlt foote. Cornelia here in Naples, dishonoured not to loue a rude Miller.

As for changing, did not Helen the pearle of Greece, the Country woman, first take Menelaus, then Theseus, and last of all Paris: if brute Beasts giue vs ensamples, that those are most to be liked, of whom we are best beloued, or if the Princesse of beauty Venus, and her heires, Helen and Cornelia, shew that our affection standeth on our free will, then am I rather to be excused then accused. Therefore good Euphues be as merry as you may be, for time may turne, that once againe you may be.

May Lucilla (said he) my Harvest shall cease, seeing others haue reaped my cozne: as for angling for the fish that is already caught, that were but mere folly. But in my minde if you be a fish, you are either an Cele, which as soone as one hath hold on her taile, will slip out of his hand, or else a Pernow, which will be nibbling at euery bait, but neuer biting: but what fish soeuer you be, you haue made both me & Philautus to swallow a Gudgeon.

If Curio be the person, I would neither wish thee a greater plague

Euphues.

plague, not him a deadlier payson. I for my part thinke him woorthy of thee, and thou unworthy of him: for although he be in body deformed, in mind foolish, an innocent boyne, a begger by misfortune, yet doth he deserue a better then thy selfe, whose corrupt manners haue stained thy heavenly blete, whose light behauiour hath dimmed the lights of thy beauty, whose vniconstant minde hath betrayed the innocency of so many a Gentleman. And in that you bring in the example of a Beast to confirm your folly, you shew therein your beastly disposition, which is ready to follow such beaflinesse. But Venus played false, and what for that? Seeing her lightnes serued for an example, I would wish thou mightest try her punishment for a reward, that being openly taken in an yron net, all the world might iudge whether thou be fish or flesh, and certes in my minde no angle will hold thee, it must be a net.

Cornelia loued a Piller, and thou a miser, can her folly excuse thy fault? Helen of Greece, my Country woman boyne, but thine by profession, changed and rechanged at her pleasure, I grant. Shall the lewdnesse of others animate thee in thy lightnesse? Why then dost thou not haunt the Idnes, because Laïs frequented them? Why dost thou not loue a Bull, seeing Pasiphæe loued one? Why art thou not enamoured of thy father, knowing that Myrrah was so incensed? These are set downe that we biewing their incontinency, should see the like impudency, not follow the like excesse, neither can they excuse thee of any inconstancy. Merry I will be as I may, but if I may hereafter as thou meanest, I will not, and therefore farewell Lucilla, the most inconstant that euer was nursed in Naples, farewell Naples, the most cursed Towne in all Italy, and women all farewell.

Euphues hauing thus giuen her his last farewell, yet being solitary, began afresh to recount his sorrow in this manner.

Oh Euphues, into what misfortune art thou brought? In what sudden misery art thou wayped? It is like to fare with thee as with the Eagle, which dieth neither for age, nor with sicknesse, but with famine: for although thy stomacke hunger,

yet

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yet thy hart will not suffer thee to eate. And why shouldst thou torment thy selfe for one, in whom is neither faith nor seruency? O counterfait loue of women, Oh inconstant sere. I haue lost Philautus, I haue lost Lucilla: I haue lost that which I shall hardly find againe, a faithfull friend. Ah foolish Euphues, why didst thou leaue Athens the nurse of wisdom, to inhabite Naples the nourisher of wantonnes. Had it not bin better for thee to haue eaten salt with the Philosophers in Greece, then sugar with the Courtiers of Italy? But behold the course of youth which alwaies inclineth to pleasure, I forsake mine old companions to search for new friends: I reiected the graue and fatherly counsaile of Eubolus, to follow the brainesicke humour of mine owne will. I addicted my selfe wholly to the seruice of women, to spend my life in the laps of Ladies, my lands in maintenance of brauery, my wit in the vanities of idle Sonets. I had thought that women had bene as wee men, that is faithfull, zealous, and constant: but I perceine they bee rather wo vnto men by their fallhood, iealousie and inconstancy. I was halfe perswaded that they were made of the perfection of men, and would be comforters, but now I see they haue tasted of the infection of the Serpent, and will be corrales.

The Physitian saith, it is dangerous to minister Physicke vnto the Patient that hath a cold stomacke and hot liuer, least in giuing warmth to the one, he enflame the other: so verily it is hard to deale with a woman, whose words seme seruent, whose heart is congealed into hard Ice, least trusting their outward talke, he be betrayed with their inward treachery. I will to Athens there to tolle my books, no more in Naples to lye with fayre looks. I will so frame my selfe, as all youth here after shall rather reioyce to see my amendment, then be animated to follow my former life. Philosophy, Physicke, Diuinity, shall be my study. O the hidden secrets of Nature, the expresse Image of Morall vertues, the equall ballance of iustice, the medicines to heale all diseases, how they begonne to delight me. The Axiomae of Aristotle, the Maximes of Iustinian, the Aphorismes of Gallen, haue suddenly made such a breach into my mind,

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mind, that I seeme onely to desire them, which did onely earst detest them. If wit bee employed to the honest study of learning, what thing so precious as wit: If in the idle trade of loue, what thing more pestilent then wit: The proofe of late hath bene verified in me, whom Nature hath indowd with a little wit, which I haue abused with an obstinate will: most true it is, that the thing the better it is, the greater is the abuse, and that there is nothing, but through the malice of man it may be abused. Doth not the fire (an element so necessary, that without it man cannot liue) as well burne the house as burne in the house, if it be abused: Doth not Ariacle as well payson as helpe, if it be taken out of time: Doth not wine, if it be immoderately taken, kill the stomack, inflame the liuer, mischiefe the Drunken: Doth not Physick destroy if it bee not well tempered: Doth not Law accuse if it bee not rightly interpreted: Doth not Divinity condemne if it be not faithfully construed: Is not payson taken out of the hony-suckle by the Spider, venom out of the Rose by the Canker, dung out of the Maple-tree by the Scorpion: Euen so the greatest wickednes is drawne out of the greatest wit, if it be abused by will, or entangled with the world, or inuolged with women. But seeing I see mine owne impiety, I will indeauour myselfe to amend all that is past, and to bee a mirrour of godlines hereafter. The Rose, though a little it bee eaten with the Canker, yet being distilled, yeldeth sweet water: the yron, though fretted with rust, yet being burnt in the fire shineth bright: and wit, although it hath been eaten with the Canker of his owne conceit, and festered with the rust of balne loue, yet being purified in the still of wisdom, and tryed in the fire of zeale, will shine bright, and smell sweet in the roses of young Nouices.

As therefore I gaue a farewell to Lucilla, a farewell to Naples, a farewell to women: so now I giue a farewell to the world, meaning rather to macerate my life with melancholy, then pine in folly, rather choosing to die in my study amidst my Bookes, then to court it in Italy, in the company of Ladies.

Euphues.

Euphues having thus debated with himselfe, went to his bed, there either with sleepe to deceiue his fancy, or with musing to renew his ill fortune, or recant his olde follies. But it happened immediately Ferardo to returne home, who hearing this strange event, was not a little amazed, and was now more ready to exhort Lucilla from the loue of Curio, then before to the liking of Philautus. Therefore in all hast with watry eyes and a wofull heart, began on this manner to reason with his daughter.

Lucilla, (Daughter I am ashamed to call thee, seeing thou hast neither care of thy Fathers tender affection, nor of thine owne credit) what spirit hath enchanted thy spirit, that every minute thou alterest thy mind? I thought that my hoary haire should haue found comfort by thy golden lockes, & my rotten age great ease by thy ripe yeares: but alas, I see in thee neither wit to order thy doings, neither will to frame thy selfe to discretion, neither the nature of a child, neither the nature of a maiden, neither (I cannot without teares speake it) any regard to thine honour, neither any care of thine honesty.

I am now enforced to remember thy Mothers death, who I thinke was a Prophetesse in her life: for oftentimes she would say, that thou hadst more beauty, then was conuenient for one that should be honest, and more cockering then was meet for one that should be a Patron.

Would I had neuer liued to be so old, or thou to be so obstinate, either would I had died in my youth in the Court, or thou in thy cradle: I would to God that either I had neuer been born, or thou neuer bred: Is this the comfort that the Parent reapeth for all his care: is obstinacy payed for obedience: stubbornnesse rewarded for duty: malicious desperatenesse for filiall feare: I perceiue now that the wise Painter saw more then the foolish Parent can, who painted Ioue going downward, saying; it might well descend, but ascend it could neuer. Danaus whom they report to be the Father of fifty Children, had among them all, but one that disobeyed him in a thing most dishonest: but I that am Father to one more then I would be, although

Euphues :

though one be all, haue that one most disobedient to me in a request lawfull and reasonable. If Danaus, seeing but one of his Daughters without awe, became himselfe without mercy, what shall Ferrardo doe in this case, who hath one and all most unnaturall to him in a most iust cause : Shall Curio intoy the fruit of my trauailes, possesse the benefite of my labours, inherit the Patrimony of mine ancestors, who hath neither wile, nor wit to increase them, nor wit to keepe them :

Wilt thou Lucilla, bestow thy selfe on such a one, as hath neither comelinesse in his body, nor knowledge in this mind, nor credit in his Countrey : Oh I would thou haddest either been euer faithfull to Philautus, or neuer faithlesse to Euphues ; or would thou wouldst be more fickle to Curio. As thy beauty hath made thee the blaze of Italy, so will thy lightnesse make thee the by-word of the world. O Lucilla, Lucilla, would thou wast lesse faire, or more fortunate, either of lesse honour, or greater honesty, either better minded, or soone buried.

Shall thine old Father line to see thee match with a young foole : Shall my kinde heart bee rewarded with such unkinde hate : Oh Lucilla, thou knowest not the care of a father, nor the duty of a Childe, and as far thou art from piety, as I from cruelty. Nature will not permit mee to disherite my Daughter, and yet it will suffer thee to dishonour thy Father. Affection cau'eth me to wish thy life, and shall it intice thee to procure my death : It is my onely comfort to see thee flourish in thy youth : and it is thine to see mee fade in mine age. To conclude, I desire to line to see thee prosper, and thou to see mee perish.

But why cast I the effect of this unnaturalnesse in thy teeth, seeing I my selfe was the cause : I made thee a Woman, and thou hast made mee a foole : I brought thee vp like a Coakes, and thou hast handled mee like a Cockscombe. (I speake it to mine owne shame,) I made more of thee then became a Father, and thou lesse of me then becomed a childe. And shall my louing care bee cause of thy wicked cruelty : Yea, yea, I am not the first that hath been so carefull, nor the last that shall be

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be handled so unkindly: it is common to see Fathers too fond
and children too forward.

Tell Lucilla, the teares which thou seest trickle downe my
cheekes, and my drops of blood (which thou canst not see) that
fall from my heart, enforce me to make an end of my talke: and
if thou haue any duty of a child, or care of a friend, or curtesie
of a stranger, or feeling of a Christian, or humillity of a reasona-
ble creature, then release thy father of griefe, & acquite thy selfe
of ingratefulnes: Otherwise thou shalt but hasten my death, &
increase thy owne defame. Which if thou do, the gaine is mine,
and the losse thine, and both infinite.

Lucilla, either so bewitched that shee could not relent, or so
wicked that shee could not yeld to her fathers request, answered
him on this manner.

Deare Father, as you would haue mee to shew the duty of a
Child, so ought you to shew the care of a Parent, for as the
one standeth in obedience, so the other is groundes upon reason.
You would haue mee, as I owe duty to you, to leaue Curio, and
I desire you as you owe mee any good loue, that you suffer mee
to enioy him: If you accuse me of unnaturalnes in that I yeld
not to your request, I am also to condemne you of unkindnes in
that you grant not to my petition. You object I know not what
to Curio, but it is the eye of the Master that fatteth the horse,
and the loue of the woman that maketh the man.

To giue reason for fancy, were to weigh the fire, and mea-
sure the wind. If therefore my delight be the cause of your death
I think my sorrow would be the occasion of your solace. And if
you be angry because I am pleased, certes I deem you would be
content if I were diseased: which if it bee so, that my pleasure
breed your paine, and mine annoy your ioy I may well say that
you are an unkinde Father, and I an unfortunate Child. But
good Father epyther content your selfe with my choyce. or let me
stand to the maine chance; otherwise the grief will be mine,
and the fault to be yours, and both intollerable.

Ferrardo, seeing his Daughter to haue neither regard of her
honour nor his request, conceaued such an inward griefe that in
short

Euphues:

short space he died, leaving Lucilla the onely heire of his lands, and Curio to possesse them: but what end came of her, seeing it is nothing incident to the history of Euphues, it were superfluous to insert it, and so incredible, that all women would rather wonder at it then beleeue it: which euent being so strange, I had rather leaue them in a mase what it should be, then in a maze in telling what it was.

Philautus hauing intelligence of Euphues his success, eand the fallhood of Lucilla, although he began to reioyce at the misery of his fellow, yet seeing her sicklenesse, could not but lament her folly, and pittie his friends misfortune, thinking that the lightnes of Lucilla entised Euphues to so great liking.

Euphues and Philautus, hauing conference betwene themselves, casting discourtesie in the teeth each to the other, but chiefly noting disloyalty in the demeanour of Lucilla, after much talke, renewed their old friendship, both abandoning Lucilla as most abominable.

Philautus was earnest to haue Euphues tarry in Naples, and Euphues desirous to haue Philautus to Athens, but the one was so addicted to the Court, the other so wedded to the Vniuersity, that each refused the offer of the other: yet this they agreed betwene themselves, that though their bodies were by distance of place seuered, yet the coniunction of their mindes, should neuer be separated by the length of time, or alienated by change of soyle. I for my part, said Euphues; to confirme this league giue thee my hand and my heart, and so likewise did Philautus, and so shaking hands, they bid each other farewell.

Euphues, to the intent he might bridle the ouer-lashing affections of Philautus, conueyed into his study a certaine Pamphlet, which he termed, A cooling Carde for Philautus, yet generally to be applyed to all Lovers, which I haue inserted as followeth.

Euphues to Philautus.

A cooling Card for Philautus, and all
fond louers.

Musing with my selfe being tole, how I might
well be employed (friend Philautus) I could find
nothing either more fit to continue our friends-
hip, or of greater force to dissolve our folly, then
to write of a remedy for that which many indige-
nant cure: for I loue (Philautus) with the which I haue been so
tormented, that I haue lost my time, thou so troubled, that thou
hast forgot reason, both so mangled with repulse, inuigled by
deceit, and almost murdered by disdaine, that I can neither
remember our misery without griefe, nor redresse our mishaps
without grones. How wantonly, yea and how willingly, haue
we abused our golden time, and mis-spent our gotten treasure?
How curious were we to please our Lady, how carelesse to dis-
please our Lord: How deuout in seruing our Goddesse, how
desperate in forgetting our God: Ah my Philautus, if the wa-
shing of our money might not dehort vs, yet the wounding of our
minds should deterre vs, if reason might nothing perswade vs
to wisdom, yet shame should prouoke vs to wit. If Lucilla
reade this trifle, she will straight proclaim Euphues for a tray-
tour, and seeing me turne my tippet, will either shut mee out
for a wrangler, or cast mee off for a water-drawer: either con-
vince me of malice in betwraying their secrets, or condemne
me of mischief, in arming young men against flouting Qui-
ons. And what then? Though Curio be as hot as a toast, yet
Euphues is as cold as a clod, though he be a Cock of the game,
yet Euphues is content to be a craven and cry creak: though
Curio be old huddle and twang, Ipse he, yet Euphues had rather
shinke in the wetting, then waile in the wearing. I know
Curio to be Steele to the backe, Standard bearer to Venus
Campe, swoorne to the crew, true to the crowne, Knight mar-
shall to Cupid, & heire apparent to his kingdome. But by that
time that he hath eaten but one bushell of salt with Lucilla, hee
shall

Euphues.

shall tast ten quarters of sorrow in his loue, then shall he finde
 for every pint of honey, a gallon of gall: for every dram of plea-
 sure, an ounce of pain: for every inch of mirth, an ell of moane.
 And yet Philautus, if there be any man in despaire to obtaine
 his purpose, or so obstinate in his opinion, that hauing lost his
 freedome by folly, would also lose his life for loue, let him re-
 paire hither, and hee shall reape such profit, as will either quench
 his flames, or asswage his fury, either cause him to renounce
 his Lady as most pernicious, or redeme his liberty as most
 precious. Come therefore to me all ye Louers that haue been
 deceiued by fancy, the glasse of pestilence: or deluded by Wo-
 men, the gate of perdition: be as earnest to seeke a medicine, as
 you were eager to runne into mischief: the earth bringeth forth
 as well Cordiue to delight the pallas, as Hemlocke to endanger
 the patient; as well the Rose to distill, as the Pettie to sting; as
 well the Bee to giue honey, as the Spider to yeld popson. If
 my lewd life Gentlemen, haue giuen you offence, let my coun-
 saile make you amends, if by my folly any be allured to lust, let
 them by my repentance bee drawne to continencie. Achilles
 speare could as well heale as hurt: the Scorpion, though hee
 sting, yet hee stints the paine, though the hearbe Nerius popson
 the woep, yet it is a remedy to men against popson, though I
 haue infected some by example, yet I hope I shall comfort many
 by repentance.

Whatsoever I speake to men, the same also I speake to Wo-
 men. I meane not to runne with the Hare, and hold with the
 Hound, to carry fire in the one hand and water in the other, nei-
 ther to flatter men as altogether faultlesse, neither to fall out
 with Women, as altogether guilty: for as I am not minded to
 pick a thanke with the one, so am I not determined to picke a
 quarrell with the other, if Women be not peruerse, they shall
 reape profit by remedy of pleasure: If Phillis were now to take
 counsaile, shee would not be so foolish to hang her selfe, neither
 Dido so fond to die for Eneas, neither Phasiphae so monstrous
 to loue a Bull, nor Phædra so unnaturall to be enamoured to
 loue his sonne. This is therefore to admonish all young Iuys
 and

Euphues.

and Pouces in loue not to blow the coales of fancy with desire, but to quench them with disdain. When loue tickleth thee, decline it least it stifle thee, rather fast then surfet, rather starue then straine to exceed. Though the beginning of loue bring delight, the end bringeth destruction. For as the first draught of Wine doth comfort the stomacke, the second inflame the liuer, the third fume into the head: so the first ky of loue is pleasant, the second perillous, the third pestilent.

If thou perceiue thy selfe to bee inticed with their wanton glances, or allured with their wicked guiles, either enchanted with their beauty, or enamoured with their bziernery, enter with thy selfe into this mediation: What shall I gaine if I obtaine my purpose: nay, rather what shall I lose in winning my pleasure: if my Lady yeld to be my lover, is it not likely she will be another Leman: And if she bee a modest Patron, my labour is lost. This therefore remaineth, that either I must pine in cares, or perissh with curses. If she be chaste, then is she coy, if light, then is she impudent, if a graue Patron, who can woo her: if a lewd minion, who would wed her: if one of the Vestal Virgins, they haue bowed Virginitie: if one of Venus Court, they haue bowed dishonestie: if I loue one that is faire, it will kindele iealousie: if one that is foule, it will conuert mee into frenzy. If fertile to beare children, my care is increased, if barren, my grieve is augmented: if honest, I feare her death: if immodest, I shall be weary of my life.

To what end then shall I line in loue, seeing alwaies it is a life moze to bee feared then death: For all my time wasted in sighes and woene in sobs, for all my treasure spent on iewels and spilt in tollity, what recompence shall I reape besides repentance: What other reward shall I haue then reproch: what other solace then endlesse shame: But happily thou wilt say, if I refuse their curtesie, I shall bee accounted a meacock, a milkesop, taunted and retaunted, with check and checkmate, flouted and reflouted with intollerable glée. Alasse fond foole, art thou so pinned to their flannes, that thou regardest moze their babble then thine owne blisse: moze their frumps then thine owne welfare?

Euphues.

fare? Wilt thou resemble the kind Spaniell, which the more he is beaten, the fonder he is: or the foolish Clesse, which will neuer away? Wilt thou not know that women deeme none valiant, vnlesse he be too venturous: that they account one a dastard if he be not desperate, a pinchpenny if he be not prodigall: if silent, a sot: if full of words, a foole. Peruerfly doe they alwayes thinke of their louers, and talke of them scozefully, iudging all to be Clownes which are not Courtiers, and all to be picklers that are not courters. Seeing therfore the very blasse of loue is sowre, the bad cannot be sweet: in time prevent danger, lest vntimely thou run into a thousand perils. Search the wound while it is greene, too late cometh the salve when the soze festereth, and the medicine bringeth double care, when the malady is past cure.

Beware of delays; what lesser then the graine of mustard seed, in time almost what thing is greater then the stalke thereof? The slender twig groweth to a stately tree, and that which with the hand might easily haue bene pulled vp, will hardly with the axe be helwen downe. The least sparke, if it be not quenched, will burst into a flame, the least Moath in time eateth the thickest cloth: and I haue read, that in short space there was a Towne in Spaine undermined with Conies, in Theffalia with Moules, with Frogges in Fraunce, in Affrica with Flies. If these silly wormes in tract of time ouerthrew so stately Townes, how much more will loue, which creepeth secretly into the mind, (as the rust doth into the yron, and is not perceined) consume the body, yea and confound the soule: Deferr not from howre to day, from day to month, from month to yeare, and alwaies remaine in misery. He that to day is not willing, will to morrow be more willfull. But alas it is more common then lamentable, to behold the tottering estate of Louers, who thinke by delays to prevent dangers, with Oyle to quench fire, with smoke to cleare the eye sight. They flatter themselves, with a fainting farewell, deferring ouer vntill to morrow, when as their morrow doth alwaies increase their sorrow. Let neither their amiable countenance, neither their
painted

Euphues.

painted protestations, neither their deceitfull promises allure thee to delaies. Thinke this with thy selfe, that the sweet songs of Calipso, were subtile snares to intice Vliesses, that the Crab then catcheth the Oyster when the sunne shineth: that Hyena, when she speaketh like a man, deniseth most mischief, that women when they be most pleasant, pretend most mischief. Follow Alexander, which hearing the commendation & singular commendations of the wife of Darius, so coragiously withstood the assaults of fancy, that he would not so much as take a view of her beauty. Imitate Cyrus, a King endued with such continency, that he leathed to looke one the hiew of Panthea, and when Araspus told him that she excelled all mortall wights in amiable shew, by so much the more, said Cyrus, I sought to reframe from her sight, for if I follow thy counsaile in going to her, it may be I shall desire to continue with her, and by my light affection neglect my serious affaires. Learne of Romulus to abstaine from wine, be it neuer so delicate, of Agesilaus to despise costly apparel, be it neuer so curious: of Diogenes to detest women, be they neuer so comely.

He that toucheth Pitch, shall be defiled, the soze eye infecteth the sound, the society with women, breedeth security in the soule, and maketh all the senses senselesse. Moreover, take this counsaile as an article of thy Creede, which I meane to follow as the chiefe argument of my faith, that idlenesse is the onely nurse and nourisher of sensuall appetite, the sole maintenance of youthly affection the first shaft that Cupid shooteth in the hot liver of a heedelesse Lover. I would to God I were not able to finde this for a truth by mine owne tryall, and I would the example of others idlenes had caused me rather to auoid that fault, then experience of mine owne folly. How dissolute haue I bene in striving against good counsaile: How resolute in standing in mine owne conceit: how forward to wickednesse: how forward to wisdom: how wanton with too much cockering: How wayward in bearing correction: Neither was I much unlike those Abby-lubbers in my life (though farre unlike them in beliefe) who laboured till they were cold; eate till they

Euphues to Philautus.

they sweat, and lay in bed till their bones ake. Whereof cometh it Gentlemen, that loue creepeth into the mind by plying craft, and keepeth his hold by maine courage. The man being idle, the minde is apt to all uncleannesse: the minde being voyd of exercise, the man is voyd of honesty. Doth not the rust fret the hardest yron if it be not bled? Doth not the Moath eat the finest garment if it be not woone? Doth not moss grow on the smoothest stone, if it be not stirred? Doth not impiety infest the wisest wit, if it be giuen to idlenesse? Is not the standing water sooner frozen then the running streame? Is not hee that sitteth, more subiect to sleepe then hee that walketh? Doth not common experience make this common vnto vs, that the fattest ground bringeth forth nothing but weeds, if it be not well tilled: that the sharpest wit inclineth onely to wickednes if it bee not exercised: is it not true which Seneca reporteth, that as too much bending breaketh the bow, so too much remission spoyleth the minde? Besides this, immoderate sleep, immodest play, insatiable swelling of wine, doth so weaken the senses, and bewitch the soule, that before wee feele the motion of loue, wee are resolved to lust.

• Eschew idlenesse my Philautus, so shalt thou easily unbend the bow, and quench the brands of Cupid. Loue giues place to labour, labour and thou shalt neuer loue. Cupid is a crafty childe, following those at an inch that study pleasure, and flying those swiftly that take paines. Bend thy minde to the law, whereby thou maiest haue vnderstanding of old and auncient customes, defend thy Clients, enrich thy Coffers, and carry credit in thy Countrey. If law seeme lothsome vnto thee, search the secrets of Physick, whereby thou maiest know the hidden nature of herbes, whereby thou maiest gather profit to thy purse, and pleasure to thy minde. What can be more requisite to humane affaires, then for euery feauer be it neuer so hot, for euery palsee be it neuer so cold, for euery infection be it neuer so strange, to giue a remedy? The old herse standeth as yet in his olde vertue: That Galen giueth goods, Iustinian honours. If thou be so nice, that thou canst no way broke the practise of

Euphues to Philautus.

Physick, or so unwise, that thou wilt not beate thy braines about the Institutes of the law, confer all thy study, all thy time, all thy treasure, to the attaining of the sacred and sincere knowledge of Diuinity. By this maiest thou brydle thine incontinencie, raine thy affections, restraine thy lust. Where shalt thou behold as it were in a glasse, that all the glory of man is as the grasse, that all things vnder heauen are but vaine, that our life is but a shadow, a warfare a pilgrimage, a vapour, a bubble, a blast: of such shortnes, that David saith, it is but a spanne long, of such sharpnes, that Iob noteth it replenished with many miseries: of such vncertainty, that we are no sooner borne, but we are subiect to death: the one foote no sooner on the ground, but the other ready to slip into the graue. Where shalt thou find ease for thy burthen of sinne, comfort for thy conscience pined with banity, mercy for thine offences, by the martyrdome of thy Saviour.

By this thou shalt be able to instruct those that be weakke, to confute those that be obstinate; to confound those that be erroneous, to confirme the faithfull, to comfort the desperate, to cut off the presumptuous, to saue thine owne soule by thy sure faith, and edifie the hearts of many by sound doctrine. If this seeme too straight a diet for thy strange disease, or too holow a profession for to holow a person, then imploy thy selfe to martiall feates, to iusts, to turne is, yea, to all torments, rather then to loyter in loue, and spend thy life in the laps of Ladies. What more monstrous can there be, then to see a young man abuse those giftes to his owne shame, which God hath giuen him for his owne preferment? What greater infamy, then to confer a sharpe wit to the making of lewd Sonnets, to the Idolatrous worshiping of their Ladies, to the vaine delights of fancy, to all kinde of vice, as it were against kinde and course of nature? Is it not folly to shew wit to women, which are neither able nor willing to receiue fruit thereof? Dost thou not know that the tree Siluacenda, beareth no fruit in Pharo: that the Persian trees in Rhodes, doe shew wax greene, but neuer bring forth apple. That Amonius and Nardus will only grow in India, Balsum ouely

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onely in Syria, that in Rhodes no Eagle will build her nest, no
Wole live in Creet, no wit spring in the will of women: For-
tiffe therefore thy affections, & force not nature against nature
to strive in vaine. Goe into the Country, look to thy grounds,
posse thine Oren, follow the Plough, graft thy trees, behold
thy Cattle, and devise with thy selfe, how the increase of them
may increase thy profit. In Autumne pull thine Apples, in So-
mer pile thy harvest, in the Spring trim thy Garden, in Win-
ter thy Woods, and thus beginning to delight to be a good Hus-
band, thou shalt begin to detest to be in love with an idle hus-
wife: when profit shall begin to fill thy purse with gold, then
pleasure shall haue no force to defile thy minde with love. For
honest recreation after thy toyle, use hunting or hawking, either
rouse the Deere, or vnpearch the Pheasant, so shalt thou roote
out the remembrance of thy former love, and repent thee of such
foolish lust.

And although thy sweet-heart binde thee by oath alwaies to
hold a candle at her chaine, and to offer thy deuotion to thine
owne destruction, yet goe, runne, flie into thy Country, neither
water thou thy plants in that thou departedst from thy Piggel-
mie, neither stand in a maimering whether it be best to depart
or not: but by how much the more thou art vniwilling to go, by
so much the more hasten thy steps: neither faine for thy selfe any
sleeuelesse excuse whereby thou maiest tarry; neither let raine
nor thunder, neither lightning nor tempest stay thy iourney, and
reckon not with thy selfe how many miles thou hast gone, that
sheweth wearines, but how many hast thou to goe, that procu-
reth manlinesse. But foolish and franticke Lovers will deeme
my precepts heard, and esteeme my perswasions haggard: I
must of force confesse, that it is a cozassue to the stomacke of a
Lover, but a comfort to a godly liuer, to run through a thousand
pikes, to escape tenne thousand perils. Soluer potions bring
sound health, sharpe purgations make short diseases, and the
Medicine the more bitter it is, the more better it is in work-
ing. To heale the body we try Physicke, search cunning, prone
Sorcery, venture through fire and water, leaving nothing vn-
sought,

Euphues to Philautus.

sought, that may be gotten for money, be it neuer so much, or procured by any meanes, be they neuer so vnlawfull. How much more ought we to hazard all things for the safeguard of minde, and quiet of conscience? And certes, easier will the remedy be when the reason is espied: doe you not know the nature of women, which is grounded onely vpon extremities? Doe they thinke any man to delight in them, vnlesse he doase on them: Any to be seruent, in case he be not furious? If he be cleanly then terme they him proude, if meane in apparrell, a clowne, if tall, a longs, if short a dwarfe, if bold, blunt: if shamefast, a coward; inso much as they haue neither meane in their frumps, nor measure in their folly. But at the first the Ore wieldeth not the yoke, nor the Colt the snaffle, nor the Louer his counsell, yet time causeth the one to bend his necke, the other to open his mouth, and should enforce the third to yeld his right to reason. Lay before thine eyes, the sleights and deceits of thy Lady, her snatching in leese, and keeping in earnest, her pertury, her impiety, the countenance she sheweth to thee of course, the loue she beareth to others of zeale, her open malice, her dissembled mischief.

¶ I would in repeating of their vices thou couldest be as eloquent, as in rememb'ring them thou oughtest to be penitent: be she neuer so comely, call her counterfainte, be she neuer so straight, thinke her crooked, and wrest all parts of her body to the worst, be she neuer so worthy. If she be well set, then call her a Wasse: if slender, a Wasell twig: if put-browne, as black as a cole, if well coloured, a painted wall, if she be pleasant, then is she a wanton, if fallen, a clowne: if honest then is she coy, if impudent a harlot. Search euery beine and sinnew of her disposition, if she haue no sight in descant, desire her to chaunt: if no cunning to daunce, request her to trip it: if no skill in Musicke, proffer her the Lute, if an ill gate, then walke with her, if rude in speech talke with her: if she be gag-toothed, tell her some merry tale to make her laugh: if pinke eyed, some dolefull history to cause her weep: in the one, her grinning will shew her deformed, in the other her whyning like a Pip halfe roasted.

Euphues to Philautus.

roasted. It is a world to see how commonly we are blinded with the collusions of women, and more enticed by their ornaments being artificiall, then their proportion being naturall. I loath almost to thinke on their oymments, and Apothecary Drugs, the sliking of their faces, & all their slobber sauces, which bring queasines to the stomack, and disquiet to the mind. Take from them their periwigs, their paintings, their Jewels, their robes, their bolsterings, and thou shalt soon perceiue, that a woman is the least part of her selfe. When they be once robbed of their robes, then will they appeare so odious, so ugly, so monstrous, that thou wilt rather thinke them serpents then Saints, and so like hags, that thou wilt feare rather to be enchanted then enamored.

Take in their Closets, and there shalt thou finde an Apothecaries shoppe of sweet confections, a Surgions bore of sundry salues, a Pedlers packe of new fangles. Besides all this, their shadowes, their spots, their lawnes, their lesekies, their ruffs, their rings, shew them rather Cardinals Curtizans, then modest Matrons, and more carnally affected then moued in conscience. If every one of these things severally be not of force to moue thee, yet all of them ioyntly should mollifie thee. Moreover, to make thee the stronger to strine against these Syrens, and more subtile to deceiue these tame Serpents, my counsaile is, that thou haue more strings to thy bowe then one: it is safe riding at two Ankers, a fire diuided in twaine, burneth slower, a fountaine running into many riuers, is of lesse force, the mind enamoured of two women, is lesse affected with desire, and lesse infested with despaire: one loue expelleth another, and the remembrance of the later, quenbeth the concupiscence of the first.

Yet if thou be so weake, being bewitched with their wiles, that thou hast neither will to eschue, nor witte to auoyd their company, if thou be either so wicked, that thou wilt not, or so wedded, that thou canst not abstaine from their glaunces, yet at the least dissemble thy grieve. If thou bee as hate as the Mount Etna, faine thy selfe as colde as the hill Caucasus, carry two

Euphues and his Ephoebus.

faces in one hood, couer thy flaming fancy with fained ashes, shew thy selfe sound when thou art rotten: let thy hew be merry, when thy heart is melancholy, beare a pleasant countenance with a pined conscience, a painted sheath with a leaden dagger. Thus dissembling thy grieffe, thou maiest recure thy disease: loue creepeth in by stealth, and by stealth hideth away. If she breake promise with thee in the night, or absent her selfe in the day, seeme thou carelesse, and then will she be carefull, if thou languish, then will she be lauish of her honour, yea and of the other strange beast, her honesty. Stand thou on thy pantofles, and she will baile bonnet. Lie thou asleepe, and she will senze on the lure: if thou passe by her doore, and bee called backe, either seeme thou deafe and doe not heare, or desperate and not to care. Fly the place, the parlours, the portals wherein thou hast bene conuersant with thy Lady, yea Philautus shun the streete where Lucilla doth dwell, lest the sight of her window renue the sum of thy sorrow.

Yet although I would haue thee precise in keeping these precepts, yet would I haue thee to annoyd solitarines, that breeds melancholy: melancholy, madnesse: madnesse, mischief, and bitter desolation: haue ever some faithfull pære with whom thou maiest communicate thy counsailes, some Pilades to encourage Orestes, some Damon to release Pythias, some Scipio to recure Lælius. Phillis in wandring the woods, hanged her selfe, Ariarchus forsaking company, spoyled himselfe with his owne Woodkin, Biarus a Romane moze wise then fortunate, being alone, destroyed himselfe with a potshard. Beware of solitarinesse. But although I would haue thee vse company for thy recreation, yet would I haue thee alwaies to leaue the company of those that accompany thy Lady: yea, if she haue any iewel of thine in her custody, rather lose it then goe for it: lest in seeking to reconer a tryfle, thou renew thine old trouble. Be not curious to curle thy haire, nor carefull to bee neat in thy apparrell, bee not prodigall of thy gold, nor precise in thy going: bee not like the Englishman, which preferreth every strange fashion before the vse of his country. Be thou dissolute, lest thy Lady thinke thee foolish

Euphues to Philautus.

foolish in framing thy selfe to euery fashion for her sake. Beléue not their oaths and solemne protestations, their exorcismes and conirations, their teares which they haue at commandement, their alluring lookes, their treading on the toe, their vnsanoy toyes.

Let euery one loath his Lady, and be ashamed to be her servant. It is riches and ease that nourisheth affection, it is play, Wine and wantonnesse that feedeth a Loner as fat as a scale: refraine from all such meates as shall prouoke thine appetite to lust, and all such meanes as may allure the mind to folly. Take clére water for strong Wine, browne bread for fine Panchet, Bese and Bzevis for Quails and Partridge: for ease, labour: for pleasure, paine: for surfetting hunger: for sleepe watching: for the fellowship of Ladies, the company of Philosophers.

If thou say to me, Physician, heale thy selfe: I answer, that I am méetly well purged of that disease, and yet I was neuer more willing to cure my selfe then to comfort my friend. And seeing the cause that made in me so cold a deuotion, should make in thee also as frozen a desire. I hope thou wilt be as ready to prouide a salue, as thou wast hasty in seeking a soze. And yet Philautus, I would not that all Women should take Pepper in the nose, in that I haue disclosed the legerdemaines of a few, for well I know none will winch except she be galled, neither any be offended vlesse she be guilty. Therefore I earnestly desire thee, that thou shew this cooling Card to none, except thou shew also my defence to them all. For although I was nothing the ill-will of light huswines, yet would I be loth to lose the good will of honest Patrons. Thus being ready to goe to Athens, and ready there to entertaine thee, whensoever thou shalt repaire thither: I bid thee farewell, and fly women.

Thine euer,

Euphues.

Euphues to Philautus.

To the graue Matrons and honest Maydes
of Italy.



Gentlewomen, because I would neither be mistaken of purpose, neither misconstrued of malice, lest either the simple should suspect me of folly, or the subtile condemn me of blasphemy against the noble sexe of women, I thought good that this my faith should be set downe to finde fauour with the one, and to confute the canils of the other. Beloue me Gentlewomen, although I haue been bold to inueigh against many, yet I am not so brutish to enuy them all: though I seeme not so gamesome as Aristippus to play with Lais, yet am I not so dogged a Diogenes, to abhorre all Ladies, neither would I you should think mee so foolish (although of late I haue been very fantastickall) that for the light behaviour of a few, I should call in question the demeanour of all. I know that as there hath been an vnchast Helen in Greece, so there hath been also a chaste Penelope; as there hath been a prodigious Pasiphae, so there hath been a godly Theocrita, though many haue desired to be beloued, as Iupiter loued Alcmena, yet some haue wished to be embraced as Phrygius embraced Piera, as there hath reigned a wicked Iezabell, so hath there ruled a deuout Debora, though many haue bene as fickle as Lucilla, yet haue there bene many as faithfull as Lucretia. Whatsoeuer therefore I haue spoken of the spleen against the sights and subtilties of women, I hope there is none will mislike it if shee bee honest, neither care I if any doe, if shee bee an harlot. The sower Crab hath the shew of an apple, as well as the sweet Pippen, the black Rauen, the shape of a bird as well as the white Swan, the lewd wight the name of a woman, as well as the honest Matron. There is great difference betwene the stinking puddle and the running streame, yet both water: great ods betwene the Adamant and the Pommice, yet both stones: a great distinction to be put betwene Vitrum & the Chrysell, yet both glasse: great contrariety betwene Lais and Lucretia, yet both women.

Seeing

Euphues to Philautus.

Seeing therefore one may loue the cleere Conduit Water, though he loath the muddy Ditch, and weare the pretious Diamond, though he despise the ragged bricke, I thinke one may also with safe conscience, reuerence the modest seer of honest maidens, though he forswear the lewd sort of vncaste minions. Vlysses though he detested Calipso with her sugred voyce, yet he embraced Penelope with her rude distaffe. Though Euphues abhorre the beauty of Lucilla, yet will he not abstaine from the company of a graue mayden. Though the teares of the Heart be salt, yet the teares of the Nose be swete: though the teares of some women be counterfeited to deceiue, yet the teares of many be currant to try their loue. I for my part will honour those alwayes that be honest, and worship them in my life, whom I shall know to be worthy in their liuing: Neither can I promise such precisenesse, that I shall neuer be caught againe with the baite of beauty: For although the falshood of Lucilla hath caused me to forsake my wonted dotage, yet the faith of some Lady, may cause me once againe to fall into my old disease. For as the fire stone in Lyguria, though it be quenched with Milke, yet againe is kindled with water, or the roote of Anchusa, though it be hardened with water: yet againe it is made soft with Oyle, so the heart of Euphues inflamed earst with loue, although it be cooled with the deceits of Lucilla, yet will it againe flame with the loyalty of some honest Lady, and although it be hardened with the water of wiliness, yet will it be mollified with the Oyle of Wisedome.

I presume therefore so much vpon the discretion of you Gentlemen, that you will not thinke the worse of mee, in that I haue thought so ill of some Women, or loue mee the worse in that I loath some so much. For this is my faith, that some one Rose will be blasted in the bud, some other neuer fall from the stalk: that the Oake will some be eaten with the Worme, the Walnut tree neuer: that some Women will easily be enticed to folly, some other neuer allured to vanity: You ought therefore no more to be grieved with that which I haue said, then the Pint-matter is offended to see the Coyner hanged, or the
true

Euphues to Philautus.

true subject the false Traytor arraigned, or the honest man the
these condemned. And so farewell.

You have heard (Gentlemen) how soone the hot desire of Euphues was turned into a cold deuotion, not that fancy caused him to change, but that the sicklenes of Lucilla enforced him to alter his minde. Having therefore determined with himselfe neuer againe to be entangled with such fond delights, according to the appointment made with Philautus, hee immediately repaired to Arceus, there to follow his owne private study: and calling to mind his former loosenes, and how in his youth he had mispent his time, hee thought to giue a caueat to all Parents how they might bring vp their children in vertue, and a commandement to all youth, how they should frame themselves to their fathers instruction: In which is plainly to be seen, what wit can and will doe if it be well imployed, which discourse followeth: although it bring lesse pleasure to your youthfull minds, then his first discourse, yet will it bring more profit: in the one being contained the race of a Louer; in the other, the reasons of a Philosopher.

Euphues to his Ephcebus.



It is commonly said, yet doe I thinke it a common lie, that experience is the mistresse of foles; for in my opinion they be most foles that want it. Neyther am I one of the least that haue tryed this true, neyther he onely that heretofore thought it to be false. I haue been heere a Student of great wealth, of some wit, of no small acquaintance, yet haue I learned that by experience, that I should hardly haue scene by learning. I haue thoroughly sifted the disposition of youth, wherein I haue found more than then meale, more dowe then leauen, more rage, then reason. He that hath been burned, knoweth the force of the fire, he that hath been stung, remembreth the smart of the Scorpion; he

Euphues and his Ephœbus.

he that hath endured the brunts of fancy, knoweth best how to eschew the broyles of affection. Let therefore my counsaile be of such authority, as it may command you to be sober, your conversation of such integrity, as it may encourage mee to goe forward in that which I haue taken in hand: the whole effect shall be to set downe a young man so absolute, as that nothing may be added to his further perfection. And although Plato hath been too curious in his Common weale, Aristotle so precise in his happy man, Tully so pure in his Oratory, that we may well wish to see them, but neuer haue any hope to enjoy them, yet shall my young Iunpe be such a one, as shall be perfect every way, and yet common, if diligence and industry be imployed to the attaining of such perfection. But I would not haue young men slow to follow my precepts, or idle to deferre the time, like S. George who is ever a horsebacke, yet neuer rideth.

If my counsaile shall seeme rigorous to Fathers, to instruct their children, or heauy for youth to follow their fathers will; let them both remember, that the Estridge diggesth hard yron to preserve his health, that the Souldier lieth in his harnesse to atchieue conquest, that the sicke Patient swalloweth bitter Pills to be eased of his griefe; that youth should endure sharpe stormes to finde reliefe.

I my selfe had been happy if I had been vnsortunate; wealthy, if left meanely; better learned, if I had beene better liued. Wee haue an old Proverbe, (Which will haue his course.) Ah Gentlemen, it is a course which wee ought to make course account of, replenished with more miseries then old age, with more sinnes then common cut-throats, with more calamities then the date of Priamus: Wee are no sooner out of the shell, but we resemble the Cocix, which destroyeth her selfe through selfe-will, or the Pellican, which pierceth a wound in her owne breast: Wee are either led with a vaine glory of our proper personage, or with selfe loue of our owne capacity, either entangled with beauty, or reduced by idle pastimes, either witcht with vitions company of others, or inueagled with our owne conceits: Of all these things I may the bolder speake, hauing
tryed

Euphues and his Ephoebus:

tryed it true to mine owne trouble. To the intent therefore that all young Gentlemen might shun my former losenelle, I haue set it downe, and that all might follow my future life, I meane here to shew what fathers should doe, what Childzen should follow, desiring them both not to reiect it, because it proceedeth from one which hath been lewd, no more then if they would neglect the gold because it lyeth in the dirty earth, or the pure wine for that it commeth out of a homely presse, or the precious stone *Etites*, which is found in the filthy nests of the Eagle, or the precious gemme *Droconites*, that is ever taken out of the head of the poisoned Dragon. But to our purpose.

That the Child be true borne no Bastard.

First, touching the procreation, it shall seeme necessary to intreat of: whosoever hee bee that desireth to bee the sire of an happy Son, or the father of a fortunate childe, let him abstaine from those Women which be either base of birth, or bare of honesty: for if the mother be noted of incontinency, or the Father of vice, the childe will either during life bee infected in the like crime, or the trechery of the Parents as ignominy to him will be cast in the teeth: For we commonly call those unhappy children, which haue sprung from dishonest Parents. It is therefore a great treasure to the Father, and tranquillity to the mind of the childe, to haue that liberty which both Nature, Law, & Reason hath set downe. The guilty conscience of a Father that hath trodden awry, causeth him to think & suspect that his Father also went not right, whereby his owne behaviour is as it were a witnessse of his owne baseness: even as those that come of a noble progeny boast of their gentry: Whereupon it came, that Diophantus, Themistocles his son, would often and that openly say in a great multitude, that whatsoever hee should seeme to request of the Athenians, hee should be sure also to obtaine: For saith hee, what-soeuer I will, that will my Father, and that my Father saith, my Father

Euphues and his Ephoebus.

Father sootheth, and what my Father desireth, that the Athenians will grant most willingly: The bold courage of the Macedonians is to be praised, which set a fine on the head of Archidamus their King, so that he had married a woman of a small personage, saying, he minded to get Quenes, not Kings to succeed him. Let us not omit that which your Ancestors were wont precisely to keepe, that men should either be sober or drinke little Wine, that would haue sober and discret children, for that the face of the Father would be figured in the infant: Diogenes therefore seeing a young man either overcome with drinke, or bereaued of his wits, cryed with a loud voyce: Pouth, pouth, thou hadst a drunken Father. And thus much for procreation: now how the life should be led, I will shew briefly.

¶ How the life of a Young man should
bee led.

There are three things which cause perfection in a man, Nature, Reason, Use. Reason I call Discipline, Use, Exercise: if any one of these branches want, certainly the tree of Vertue must needs wither. For Nature without Discipline is of small force, and Discipline without Nature more feeble: if exercise or study be void of any of these, it availleth nothing. For as in tilling of the ground and husbandry, there is first chosen a fertile soyle, then a cunning sower, then good seede: Euen so must we compare Nature to the fat Earth, the expert husbandman to the Scholemaster, the faculties and sciences to the pure seeds. If this order had not been in our predecessors, Pythagoras, Socrates, Plato, and whosoever was renowned in Greece, for the glory of wisdom, they had neuer been eternized for wise men, neither canonized as it were for Saints, among those that study Sciences. It is therefore a most euident signe of Gods singular fauour towards him, that he is endued with all these qualities, without the which man is most miserable. But if there be any one that thinketh wit not necessary

Euphues and his Ephoebus.

necessary to the obtaining of **W**isdomme, after he hath gotten the way to vertue and industry and exercise, he is an **V**erticke, in my opinion touching the true faith in learning, for if Nature play not her part, in vaine is labour, and as it is said befoze, if study bee not imployed, in vaine is Nature: Sloth turneth the edge of wit, Study sharpeneth the minde, a thing be it neuer so easie, is hard to the idle, a thing be it neuer so hard is easie to wit well imployed. And most plainly wee may see in many things the efficacie of industry and labour.

The little drops of raine pierce the hard Marble, yron with often handling is worne to nothing. Besides this, Industry sheweth her selfe in other things, the fertile soyle if it bee neuer tilled, doth wax barren, and that which is most noble by nature is made most vile by negligence, what tree if it bee not topped beareth any fruit: What Vine, if it be not pruned bringeth forth Grapes: Is not the strength of the body turned to weaknes with too much delicacie: were not Milo his armes broken fallen for want of wrestling: Moreover, by labour the fierce Unicorn is tamed, the wildest falkon is reclaimed, the greatest Bulwarke is sacked. It was well answered of that man of Thessalie, who being demanded who among the Thessalians were reputed most vile, these said he that live at quiet and ease, neuer giving themselves to martiall affaires: but what should one vse many words in a thing already proued: It is custome, vse and exercise, that brings a young man to vertue, and vertue to his his perfection.

Lycurgus the Law-giuer of the Spartanes did nourish two **W**helps, both of one sire and one dam, but after sundry manner: for the one he framed to hunt, and the other to lye alwaies in the chimnies end at the **P**orredge Pot; afterward, calling the Lacedemonians into one assembly, he said: To the attayning of Vertue, ye Lacedemonians Education, industry, and Exercise, is the most noblest meanes, the truth of which I will make manifest vnto you by tryall: Then bringing forth the **W**helses, and setting downe there a pot and a Hare, the one ranne at the Hare, and the other at the **P**orredge Pot: the
Lacede

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Lacedemonians scarce understanding the mystery: he said,
Both of these be of one sire and one damme, but you see how
Education altereth Nature.

¶ Of the Education of Youth.

Is most necessary and most naturall in mine
opinion, that the Mother of the Childe be also
the Nurse, both for the entire love she beareth to
the Babe, and the great desire she hath to have it
well nourished: For is there any one more meete
to bring up the infant then she that bore it? Will any be so
carefull for it, as she that bred it? For as the throbs & throwes
in Child-birth wrought her paine, so the smiling countenance
of the Infant increaseth her pleasure. The hired Nurse is not
unlike to the hired Servant, which not for good will, but gaine,
not for the love of the man, but for the desire of the money, ac-
complisheth his dayes worke.

Moreover, Nature in this point enforceth the Mother to
nurse her owne child, which hath given unto every beast milke
to succour her owne, and me thinketh Nature to be a most pro-
vident foreser and provider for the same, which hath given to a
Woman two paps, that if she should conceive two, she might
have wherewith also to nourish twaine, and that by sucking of
the mothers breast there might be a greater love, both of the
Mother towards the child, and the child towards the Mother,
which is very likely to come to passe: for we see commonly those
that eat and drinke and live together, to be more zealous one
to the other then those that meet seldome. Is not the name of a
Mother more sweet? If it be, why is halfe the title bestowed on
a Woman which never felt the paines in conceiving, neither
can conceive the like pleasure in nourishing, as the Mother
doeth? Is the Earth called the Mother of all things, onely
because it bringeth forth? No; but because it nourisheth those
things that spring out of it: Whatsoever is bred in the Sea, is
fed in the Sea, no plant, no tree, no hearbe cometh out of the
ground.

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ground that is not moistned, and as it were nursed of the moy-
sture and milke of the earth: the Lionesse nurseth her whelps,
the Raven cherisheth her birds, the Eliper her brood, and shall
a woman cast away her Babe?

I account it cast away, which in the swath clouts is cast a-
side, and little care can the mother haue which can suffer such
cruelty, and can it be feared with any other title then cruel-
ty, the Infant yet looking red of the mother, the Mother yet
breathing through the torments of her travaille, the childe cry-
ing for helpe, which is said to moue wilde beasts, even in the
selfe same moment it is bozne, or the next minute to deliuer it
to a strange Nurse, which perhaps is neither wholesome in body,
neither honest in manners: which esteemeth more thy argent,
although a trifle, then thy tender Infant, thy greatest trea-
sure: Is it not necessary and requeste, that the Babe be nursed
with that true accustomed teate, & cherished with his wonted
heat, and not fed with counterfeit dyet: Wheate throught
into a strange ground, turneth to a contrary graine, the vine
translated into another soyle, changeth his kinde. A slip pulled
from the stalke withereth, the young childe as it were slipped
from the paps of his Mother, either changeth his nature, or al-
tereth his disposition. It is prettily said of Horace, A vessel
will long time savor of that liquor that is first poured into it,
and the Infant will ever smell of the Nurses manners, hauing
tasted of her milke.

Wherefore let the Mother as often as shee shall behold these
two fountaines of Milke, as it were of their owne accord flow-
ing and swelling with liquor, remember that shee is admo-
nished of Nature, yea commanded of duty, to cherish her
owne childe with her owne teats, otherwise when the Babe
shall now begin to tattle and call her Mamma, with what face
can she heare it of his mouth, unto whom she had denyed Mam-
ma: It is not milke onely that increaseth the strength or aug-
menteth the body of the child, it craveth the same accustomed
moisture that befoze it receiued in the bowels, by the which the
tender parts were bound and knit together, by the which it
increased

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encreased and was succoured to the body. Certes I am of that mind, that the wit and disposition is altered and changed by the milke, as the moisture & sap of the earth doth change the nature of that tree or plant that it nourisheth. Wherefore the common by-word of the common people, seemeth to be grounded upon good experience, which is: The Fellow that sucked mischief euen from the teat of his Nurse: The Grecians when they saw any one stuttishly fed, they would say euen as Nurses, whereby they noted the great disliking they had of their fullsome feeding. The Etimologie of Mother among the Grecians, may aptly be applied to those Mothers which unnaturally deale with their children, they call it Meter a Neterine: that is, Mother, of not making much of, or of not nourishing. Whereof it cometh, that the Sonne doth not with deepe desire loue his Mother, neither with dutie obey her, his naturall affection being as it were denied, and distraught into twaine, a mother and a Nurse: Whereof it proceedeth, that the Mother beareth but a cold kindness towards her child, when she shall see the nature of the Nurse in the nurture of the child. The chiefest way to learning is, if there be a mutuall loue and feruent desire, betwene the teacher and him that is taught: then verily the greatest furtherance to Education is, if the Mother nourish the child, and the childe sucke the Mother, that there be as it were a relation and reciprocal order of affection.

Yet if the Mother either for the euill habite of her body, or the weakenes of her paps, cannot though she would nurse the Infant, then let her provide such a one, as shall be of good complexion, honest condition, carefull to tender the childe, louing to see weell to it, willing to take paines, diligent in tending and providing all things necessary, and as like both in the lineaments of the body & disposition of the minde to the Mother as may be. Let her fore-slow no occasion that may bring the childe to quietnes and cleanlinesse: for as the parts of a child as soon as it is borne, are framed and fashioned of the Midwife, that in all points it may be strait and comely: so the manners of the child at the first are to be looked vnto, that nothing discommend
the

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the minde, that no crooked behaviour or vndecent demeanour be found in the man.

Young and tender age is easily framed to manners, and hardly are those things mollified which are hard. For as the Steele is imprinted in the soft Wax: so learning is ingrauen in the mind of a young Imp. Plato that diuine Philosopher, admonisheth all Nurses and weaners of youth, that they should not bee too busie, to tell them fond fables or filthy tales, lest at their entrance into the world, they should be contaminated with vnseemely behaviour. Unto the which, Phocilides the Poet doth pithily allude, saying; whilst that the child is young, let him be instructed in vertue and litterature.

Moreover, they are to be trained vp in the language of their Country, to pronounce aptly and distinctly without stammering, euery word and syllable of their native speech, and to be kept from barbarous talke, as the Ship from Rocks: lest being affected with barbarisme, they bee also infected with their vnleane conuersation.

It is an old Proverbe, that if one dwell the next doore to a Creeple, he will learne to haule, if one bee conuersant with an hypocrit, he will soone endeauour to dissemble. When this yong Infant shall grow in yeares, and be of that ripenesse that he can conceiue learning, insomuch that hee is to bee committed to the tuition of some Tutor, all diligence is to bee had to search such a one, as shal neither be vnlearned, neither ill liued, neither a light person.

A Gentleman that hath honest and discret Seruants, disposeth them to the encrease of his Segniories: one hee appointeth Steward of his Courts, another ouer-seeer of his lands, one his Factor in farre Countries for his Merchandize, another Puruayor for his Cates at home. But if among all his Seruants he shall espy one, either filthy in his talke, or foolish in his behaviour, either without wit, or boyd of honesty, either an vnthrift or a wittall; him he sets not as a Surueyor & ouer-seeer of his Mannors, but as a Supervisor of his childrens conditions and manners: to him he commiteth the guiding and tuition of his
Sonne,

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Sonnes, which is by his proper nature a slave; a knave by condition, a beast in behaviour: and sooner will they bestow a hundred crownes to haue a Horse well broken, then a Childe well taught. Wherein I cannot but meruaile to see them so carefull to increase their possessions, when they be carelesse to haue them wise that should inherite them.

A good and discrete Scholemaster should be such a one as Phoenix was, the instructor of Achilles, whom Pelcus (as Homer reporteth) appointed to that end, that he should be vnto Achilles not onely a teacher of learning, but an example of good living. But that is most principally to be looked for, and most diligently to be foreseen, that such Tutors be sought out for the education of a young childe, whose life hath neuer bene stained with dishonesty, whose good name hath neuer ben called into question, whose manners haue ben irreprehensible before the world. As husbandmen hedge in their trees, so should good Scholemasters with good manners hedge in the wit and disposition of the Scholler, whereby the blossomes of learning may the sooner increase to a bud.

Many Parents are in this to be disliked, which hauing neither tryall of his honesty, nor experience of his learning, to whom they commit the childe to be taught, without any deepe or due consideration, put them to one either ignorant or obstinate, the which if they themselves should doe of ignorance, the folly cannot be excused: if of obstinacy, their lewdnesse is to be abhorred.

Some Fathers are overcome with the flattery of those foales, which professe outwardly great knowledge, and shew a certaine kinde of dissembling sincerity in their life. Others at the intreating of their familiar friends, are content to commit their Sonnes to one, without either substance of honesty, or shadow of learning: by which their indiscrete dealing, they are like those sicke men, which reiect the expert and cunning Physitian, and all the request of their friends, and admit they heedlesse practiser, which dangereth the Patient, and bringeth the body to his bane. Or not unlike vnto those, which at the

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instant and importunate suite of their acquaintance, refuse a cunning Pilot, and chuse an unskilfull Marriner, which hazardeth the ship and themselves in the calmest Sea.

Good God, can there be any that hath the name of a Father, which will esteeme more the fancy of his friend, then the nurture of his sonne: it was not in vaine, that Crates would often say, that if it were lawfull euen in the Market place hee would cry out: Whether runne you Fathers, which haue all your carke and care to multiply your wealth, nothing regarding your children, vnto whom you must leaue all. In this they resemble him, which is very curious about the shoue, and hath no care of the foot.

Beside this, there are many Fathers so enflamed with the loue of wealth, that they be as it were incensed with hate against their children, which Aristippus seeing in an olde miser, did partly note it. This old miser asking of Aristippus, what he would take to teach and bring vp his Sonne, answered, a thousand groats: a thousand groats? God sheeld, answered this old huddle, I can haue two Seruants of that price. Vnto whom he made answer, thou shalt haue two Seruants & one Sonne, and whether wilt thou sell: Is it not absurd to haue so great a care of the right hand of the child to cut his meat, that if hee handle his knife in the left hand, we rebuke him severely; and to be secure of his nurture in discipline and learning? But what doe happen to those Parents that bring vp their children like wantons?

When their Sonnes shall grow to mans estate, disdainning now to be corrected, stubborne to obey, giuing themselves to vaine pleasures, and vnseemely pastimes, then with the foolish Trewant they begin to waxe wise, and to repent them of their former folly, when their Sonnes shall insinuate themselves in the company of flatterers, (a kinde of men more perillous to youth, then any kind of Beasts,) when they shall haunt Harlots, frequent Taverns, be curious in their attire, costly in their diet, carelesse in their behauiour, when they shall either be common Dicers with Gamelsters, eyther wanton dallyers with Ladies

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dies, either spend all their thurst in wine, or all their wealth on women: then the Father curse his owne security, and lamenteth too late the childes misfortune: then the one accuseth his Stre, as it were of malice, that he would not bring him vp in learning, and himselfe of mischief, that he gaue not his minde to good letters. If these youths had been trained vp in the company of any Philosopher, they would neuer haue been so dissolute in their life, or so resolute in their owne conceits.

It is good nurture that leadeth to vertue, and discreet deniaunce that plaineth the path of felicity.

If one haue either the gifts of fortune, as great riches, or of Nature, as seemely personage, he is to be despised in respect of learning. To be a noble man it is most excellent, but that is our Ancestors, as Vlysses said to Aiaz, as for our nobility, our stock, our kindred, and whatsoeuer we our selues haue not done, I scarcely account ours. Riches are precious but fortune ruleth the roste, which oftentimes taketh away all from them that haue much, and giveth them more which haue nothing. Glorrie is a thing worthy to be followed, but as it is gotten with great trouble, so is it lost in a small time.

Beauty is such a thing that we commonly prefer before all things, yet it vadeth before we perceiue it to flourish: Health is that which all men desire, yet euer subiect to any disease: Strength is to be wished for, yet is it either abated with an Age, or taken away with age: Whosoener therefore boasteth of force, is too beastly, seeing that he is in that quality not to be compared with Beasts, as the Lion, the Bull, the Elephant.

It is vertue, yea vertue, Gentlemen, that maketh Gentle-men, that maketh the poore rich, the base borne noble, the subiect a soueraigne, the deformed beautifull, the sicke, whole: the weake, strong: the most miserable, most happy. There are two principall and peculiar giftes in the nature of man. Knowledge; and Reason: the one commandeth, the other obeyeth: these things neither the whirling wheele of Fortune can change, neither the deceitfull camellings of wooollings seperate, neither sickness abate, neither age abolish.

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It is onely knowledge, which woꝛne with yeres, wareth young, and when all things are cut away with the Sickle of Time, Knowledge flourisheth so high, that Time cannot reach it. War taketh all things with it even as the whirle poole, yet must it leaue learning behind it: wherefoꝛe it was wisely answered in my opinion of Stilpo the Philosopher: foꝛ when Demetrius won the city, and made it even to the ground, leaving nothing standing, he demanded of Stilpo, whether he had lost any thing of his in this great spoyle, vnto whom he answered, No verily, foꝛ war getteth no spoile of vertue.

Vnto the like sence may the answer of Socrates be applied, when Gorgias asked him whether he thought the Persian King happy oꝛ not. I know not said he, how much vertue and discipline he hath: foꝛ happinesse doth not consist in the gifts of fortune, but in the grace of vertue. But as there is nothing more conuenient then instruction foꝛ youth, so would I haue them nurtured in such a place as is renowned foꝛ learning, boyde of corrupt manners, vndeiled with vice, that seeing no vaine delights, they may the more easily abstain from licentious desires. They that study to please the multitude, are sure to displease the wise: they that seeme to flatter rude people with their rude pretences, leuell at great honoꝛ, hauing no aime at honesty. When I was heere a Student in Athens, it was thought a great commendation foꝛ a young Scholler to make an Oration Extempore, but certainly in my iudgement it is vtterly to be condemned, foꝛ whatsoeuer is done rashly, is done also rawly: he that taketh vpon him to speake without pꝛemeditation, knoweth neither how to begin, noꝛ where to end, but falling into a vaine of babling, vttereth those things, which with modesty he should haue concealed, and foꝛgetteth those things, that befoꝛe he had conceiued. An Oration either penned, either pꝛemeditated, keepeth it selfe within the bounds of Decorum. I haue read, that Pericles being at sundꝛy times called of the people to plead, would alwaies answer that he was not ready: even after the same manner Demosthenes being sent foꝛ to declaine amidst the multitude, staid, and said, I am not yet pꝛouided.

And

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And in his inuective against Mydas, he seemeth to praise the profitableness of premeditation. I confesse, saith he, per Athenians, that I haue studied and considered deeply with my selfe what to speake, for I were a lot, if without due consideration had of those things that are to be spoken, I should haue spoken vnadvisedly. But I speake this not to this end, to condemne the exercise, of the wit, but that I would not haue any young Scholler openly to exercise it: but when he should grow both in age and eloquence, in so much as he shall through great vse and good memory be able aptly to conceiue, and readily to utter any thing, then this saying Extempore, bringeth an admiration and delight to the auditoz, and singular praise and commendation to the Oratour. For as he that hath long time been fettered with chaines, being released, halteth through the force of his former yrons, so he, that hath bene vled to a strict kinde of pleading, when he shall talke Extempore, will sauour of his former penning. But if any will vse it as it were a precept for youth to talke Extempore, he will in time bring them to an immoderate kinde of humilitie. A certaine Painter brought Apelles to the counterfait of a face in a Table, saying: Loe Apelles, I do so this euen now. Whereunto he replied. If thou hadst been silent, I would haue iudged this picture to haue been framed of the sudden, I marvelle that in this time thou couldest not paint many more of these. But returne we againe. As I would haue tragicall and stately stile shunned, so I would haue that abiect and base phrase eschued, for this swelling kinde of talke hath little modesty, the other nothing moueth.

Besides this, to haue the Oration all one in every part, neither adoyned with fine figures, neither sprinkled with choice phrases, bringeth tediousnes to the hearers, and argueth the speaker of little learning, and lesse eloquence. He should moreover talke of many matters, not alwaies harpe vpon one string: he that alwaies singeth one note without Descant, breedeth no delight, he that alwaies playeth one part, breedeth loathsomenesse to the eare. It is variety that moueth the

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mind of all men, and one thing said twice (as we say commonly) deserveth a trudge.

Homer would say, that it loathed him to repeate any thing againe, though it were neuer so pleasant or profitable. Though the Rose bee sweet, yet being tyed with the Violet, the smell is more fragrant: though meate nourish, yet having good saour it prouoketh appetite. The fairest Posgay is made of many flowers, the finest picture of sundry colours, the wholesomest medicines of diuers hearbes: wherefore it behoueth youth with all industry to search not onely the hard questions of the Philosophers, but also the fine cases of the Lawyers, not only the quirks and quiddities of the Logicians, but also to haue a sight in the numbers of Arithmeticians, the Triangles and Circles of the Geometricians, the Sphere and Globe of the Astrologians, the notes and crotchets of the Musicians, the od conceits of the Poets, the simples of the Physicians, and in all things, to the end that when they shall be tolled to talke of any of them, they may be ignorant in nothing.

He that hath a Garden-plot doth as well sowe the Pot-herb as the Marigold, as well the Leek as the Lilly, as well the wholsom Hyssop as the faire Carnation, the which he doth, to the intent he may haue wholsome hearbs, as well to nourish his inward parts, as sweet flowers to please his outward desire; as well fruitfull plants to refresh his senses, as faire shewes to please his sight. Euen so whosoever that hath a sharpe and capable wit, let him as well giue his mind to sacred knowledge of Diuinity, as to the profound study of Philosophy, that by his wit he may not onely reape pleasure but profit, not onely contentation of mind, but quietnes in conscience. I will proceed in the Education.

I would haue them first of all to follow Philosophy, as most ancient, yea most excellent, for as it is pleasant to passe through many faire Cities, but most pleasant to dwell in the fairest: euen so to reade many Histories and Arts it is pleasant, but as it were to lodge with Philosophy most profitable.

It was prettily said of Bion the Philosopher: Euen as when the

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the wooers could not haue the company of Penelope, they ran to her hand-maydes: so they that cannot attaine to the knowledge of Philosophy, apply their mindes to things most vile and contemptible. Wherefore we must preferre Philosophy, as the onely Princeesse of Sciences, and other Arts as waiting-maydes.

For the curing and keeping in temper of the body, man by his industry hath found two things, Physicke and Exercise, the one cureth sickness, the other preserveth the body in temper, but there is nothing that may heale diseases, or cure wounds of the minde, but onely Philosophy. By this shall we learne what is honest, what dishonest: what is right, what is wrong: and that I may in one word say what may be said, what is to be known, what is to be avoided, how we ought to obey our Parents, reverence our Elders, entertaine Strangers, honor Magistrates, loue our Friends, live with our Neighbors, be to our servants, how we should worship God, be dutifull to our Fathers, stand in awe of our Superiours, obey Law, give place to officers, how we may choose friends, nurture our Children, and that which is most noble, how we should neither be too proud in prosperity, neither penurie in aduersity, neither like beasts overcome with anger.

And here I cannot but lament Athens, which hauing been alwaies the nurse of the Philosophers, doth now nourish only the name of Philosophy. For to speake plainly of the disorder of Athens, who doth not see it and sorrow at it? Such playing at Dice, such quaffing of drinke, such dalliance with women, such dauncing, that in mine opinion, there is no quaffer in Flaunders so giuen to tipling, no Courtier in Italy so giuen to riot, no creature in the world so misled, as a Student in Athens.

Such a confusion of degrees, that the Scholler knoweth not his duty to the Batchelor, nor the Batchelor to the Master, nor the Master to the Doctor: Such corruption of manners, contempt of Magistrates, such open finnes, such private villany, such quarrelling in the streets, such subtil practises in Chambers, as maketh my heart to melt with sorrow to thinke of it, & should

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should cause your minds Gentlemen to be penitent to remember it. Porreotier, who doth know a scholler by his habite? Is there any hat of so unseemly a fashion, any doublet of so long a wast, any hose so short, any attyre either so costly or so courtly, either so strange in making, or so monstrous in wearing, that is not weare of a Scholler: have they not now in stead of black cloth, black Velvet, in stead of coarse Sacke-cloth, fine silke? Be they not more like Courtiers then Schollers, more like Stage-Playes, then Students, more like Rustians of Naples, then disputers of Athens? I would to God they did not imitate all other passions in the vice of the minde, as they doe in the attyre of the body: For certainly, as there is no passion, whose fashion in apparrell they doe not vse, so is there is no wickednes published in any place that they doe not practise.

I think that in Sodome and Gomorra there was neuer more filthines, neuer more pride in Rome, more poisoning in Italy, more lying in Cret, more priuie spoiling in Spaine, more idolatry in Egypt, then is at this day in Athens: neuer such sects among the Heathens, such Schismes among the Turkes, such mis-beliefe among the Infidels, as now among Schollers. Be there not many in Athens which thinke there is no God, no redemption, no resurrection?

What shame is this Gentlemen, that a place so renowned for good learning should bee so shamed for ill liuing: What where grace doth abound, sinne should so superabound: What where the greatest profession of knowledge is, there should also bee the least practising of honesty. I haue read of many Vniuersities, as of Padua in Italy, Paris in Fraunce, Wittenberge in Germany, in England of Oxford & Cambridge, which if they were halfe so ill as Athens, they were too too bad, and as I haue heard, as they be they bee starke nought. But I can speake the lesse against them, for that I was neuer in them, yet can I not choose but bee greeued, that by report I am enforced rather to accuse them of vanity, then excuse them any way. Ah Gentlemen what is to be looked for, nay, what is not to bee feared, when the Temple of Vesta where Virgins should lue, is like the

Euphues and his Ephœbus:

the Stewes fraught with Strumpets, when the Alter where nothing but sanctity & holinesse should be vsed, is polluted with uncleannes, when the Vniuersities of Christendome, which should be the eyes, the light, the leauen, the salt, the seasoning of the world, are dimmed with blinde concupiscence, put out with pride, and haue lost their saueur with impiety. Is it not become a by word among the common people, that they had rather send their Chilozen to the Cart then to the Vniuersity. being induced so to say, for the abuse that raigned in the Vniuersities, who sending their sonnes to attaine knowledge, finde them little better learned, but a great deale worse liued then when they went: and not onely vnchristis of their money, but also bangerouts of good manners. Was not this the cause that caused a simple woman in Greece to exclaime against Athens saying: The Master and the Schollers, the Tutor and the Pupill be both agreed, for the one careth not how little paine he taketh for his money, the other how little learning. I perceiue that in Athens there are no changelings: when of old it was said to a Lacedemonian, that all the Grecians knew honesty, but not one practised it.

When Panthenæa were celebrated in Athens, an olde man going to take a place, was mockingly relected, at the last, coming among the Lacedemonians, all the youth gaue him place, which the Athenians liked well of. When one of the Spartans cryed out: Merily the Athenians know what should be done, but they neuer doe it. When one of the Lacedemonians had bene for a certaine time in Athens, seeing nothing but dauncing, dicing, banquetting, surfetting, and licentious behaviour: returning home, he was asked how all things stood in Athens; to whō he answered, all things are honest there: meaning that the Athenians accounted all things good, and nothing bad: How many abuses should or might be redressed in all Vniuersities, especially in Athens, if I were of authority to command, it should be seene, or of credit to perswade those that haue the dealing with them, it should be sholue. And untill I see better reformation in Athens, my young Ephœbus shall not be
murtu

Euphues and his Ephoebus.

nurtured in Athens. I have spoken all, that you Gentlemen might see, how the Philosopher in Athens practise nothing less then Philosophy: what Scholler is he that is zealous at his Booke as Chrysippus: who had not his Maide Melissa thrust me at in his mouth, had perished with famine, being alwaies studying.

Who so watchfull as Aristotle, who going to bed would haue a ball of brasse in his hand, that if he should be taken in a slumber, it might fall and wake him? No, no, the times are changed, as Ouid saith, and we are changed in the times, let vs endeavour euery one to amend one, and we shall soone be amended: let vs giue no occasion of reproch and we shall more easily beare the burthen of false reports. And as we may see by learning what we should do, so let vs do as we learne, then shall Athens flourish, then shall the Students be had in great reputation, then shall learning haue his hire, and euery good Scholler his hope. But returne we once againe to Philo.

There is amongst men a trifold kind of life. Active, which is about ciuill function and administration of the t^{he} Commonweale: Speculative, which is continuall meditation and study. The third is a life led, most commonly a leiod life, an idle and vaine life, the life that the Epicures account their whole felicity, a voluptuous life, replenished with all kinde of vanity: if this active life be without Philosophy, it is an idle life, or at least a life euill imployed, which is worse: if the contemplative life be seperated from the active, it is most vnprofitable. I would therefore haue my youth so to bestow his study as he may be both exercised in the common weale to common profit, & well imployed privately for his owne perfection, so as by his study the rule he shall beare may be directed, and by his gouernment his study may be increased: in this manner did Pericles deale in ciuill affaires: after this sort did Architas the Tarentine, Dyon the Syracusian, the Theban Epaminondas gouerne their Cities.

For the exercise of the body, it is necessary also somewhat be added, that is, that the Child should be at such times permitted

Euphues and his Ephcebus:

led to recreate himselfe, when his mind is overcome with study, lest still dulling himselfe with overmuch industry, he become unfit afterward to conceive readily: besides this, it will cause an apt disposition and naturall strength, that it before retained. A good composition of the body, layeth a good foundation of old age; for as in the faire Summer we prepare all things necessary for the cold Winter, so good manners in youth, and lawfull exercises, be as it were victuals and nourishment for age: yet are their labours and pastimes so to be tempered, that they weaken not their bodies more by play then otherwise they should have done by study: and so to be used, that they add not themselves more to the exercise of the limbs then the following of learning: the greatest enemies to discipline, as Plato recounteth, are labours and sleepe.

It is also requeste that hee bee expert in martiall affaires, in shooting, in darting, that he haue and hunt, for his honest pastime and recreation: And if after all these pastimes, hee shall seeme secure, nothing regarding his bookes, I would not haue him scourged with stripes, but threatned with words, not dulled with blowes, like seruants, the which the more they are beaten, the better they beare it, and the lesse they care for it: for Children of good disposition, are either enticed by praise to goe forward, or ashamed by dispraise to commit the like offence: those of obstinate and blockish behaviour, are neither with words to be perswaded, neither with stripes to be corrected. They must now be taunted with sharp rebukes, straight waies admonished with faire words; now threatned a payment, by and by promised a reward, and dealt withall as Purseres do with their Babes, whom after they haue made to cry, they proffer the teat.

But diligent heed must be taken, that hee bee not praised above measure, lest standing too much in his owne conceit, hee become obstinate in his owne opinions. I haue knowne many Fathers, whose great loue towards their sonnes, hath been the cause in time that they loued them not: for when they see a sharpe wit in their Sonne to conceine, for the desire they haue

Euphues and his Ephœbus.

haue that he should out-run his fellows, they loade him with continuall exercise, which is the onely cause that he sinketh vnder the burthen, and giueth ouer the plaine Field. Plants are nourished with little raine, yet drowned with much, euen so the minde with indifferent labour waxeth moze perfect, with over-much study it is made fruitlesse.

We must consider that all our life is diuided into remission and study. As there is watching, so there is sleepe: as there is war, so is there peace: as there is Winter, so is there Summer: as there be many working dayes, so is there also many Holy-dayes: and if I may speake all in one word, ease is the sauce of labour, which is plainely to be seene, not onely in liuing things, but also in things without life. We unbend the Bow that we may the better bend it, we vnloose the harpe, that we may the sooner tune him: the body is kept in health, as well with fasting as with eating: the minde healed with ease as well as with labour. Those Parents are in my mind to be misliked, which commit the whole care of the Child to the custody of a hierling, neither asking, neither knowing how their children profit in learning. For if the Father were desirous to examine his son in that which he hath learned, the master would be moze carefull what he did teach: but seeing the Father carelesse what they learne, he is also secure what he teacheth. What notable saying of the Horse-keeper may be here applyed, which said, Nothing did so fat the horse as the eye of the King.

Moreover, I would haue the memory of children continually to be exercised, which is the greatest furtherance to learning that can be. For this cause they fained in their olde Fables, Memory to be the Mother of perfection. Children are to be chastised if they vse any filthy or vnseemely talke, for as Democrites sayth, the word is the shadow of the worke they must be courteous in their behauiour, lowly in their speech, not disdainning their cocke mates, or restraining their company: they must not lye wantonly, neither speake impudently, neither be angry without cause, neither quarrellous without colour. A young man being peruerse in nature, and proud in words and man-
ners,

Euphues and his Ephoebus:

ners, gave Socrates a spurne, who being moved by his fellows
to give him another: If said Socrates an Ass had kicked mee,
would you also haue mee to kick him againe: the great wisdom
in Socrates in suppressing his anger, is worthy great commen-
dation. Architas the Tarentine returning from war, and find-
ing his ground over-groved with weeds and turned vp with
Moles, sent for his Farmer, vnto whom hee said, If I were
not angry, I would make thee repent thy ill husbandry. Plato
having a servant whose blisse was in filling of his belly, seeing
him on a time idle and dishonest in behaviour, said, Out of my
sight, for I am incensed with anger.

Although these examples be hard to imitate, yet should eue-
ry man doe his indeanour to repress that hot and heady humo-
r which he is by nature subiect vnto. To be silent and discreet in
company, though many think it a thing of no great waight and
importance, yet it is most requisite for a young man, and most
necessary for my Ephoebus. It hath been neuer hurtfull to any
to hold his peace: to speake, damage to many: what is kept in
silence is halft, but whatsoeuer is blabbed out, cannot againe
be recalled. We may see the cunning and curious worke of na-
ture, which hath barred and hedged in nothing so strongly as
the tongue, with two rowes of teeth, and therewith two lips:
besides she hath placed it far from the heart, that it should not
utter that which the heart had conceived. This also should cause
vs to be silent, seeing those that vse much talk, though they speak
truly, are neuer believed.

Wine therefore is to be refrained, which is tearmed to bee
the glasse of the mind, and it is an olde Proverbe, Whatsoeuer
is in the heart of the sober man, is in the mouth of the drunkard.
Bias holding his tongue at a feast, was tearmed thereof a taster
to bee a foole, who said: Is there any wise man that can hold
his tongue amidst the Wine? Vnto whom Bias answered,
There is no foole that can. A certaine Gentleman here in A-
thens invited the Kings Legats to a costly and sumptuous feast,
where also hee assembled many Philosophers, and talking of di-
uers matters, both of the Common weale and learning, onely
Zeno

• Euphues and his Ephœbus.

Zeno said nothing. When the Embassadors said, What shall we shew of thee, O Zeno, to the King? Nothing answered hee, but that there is an old man in Athens: that amidst the Pottes could hold his peace.

Anacharsus supping with Solon, was found a sleep hauing his right hand before his mouth, and his left vpon his purlitties, whereby was noted, that the tongue should bee rained with the strongest bridle. Zeno because hee would not be enforced to reueale any thing against his will by torments, bit off his tongue, and spit in the face of the Tyrant.

Now when Childzen shall by wisedome and vse, refraine from ouermuch tattling, let them also be admonished, that when they shall speake, they speake nothing but truth: to lye is a vice most detestable, not to be suffered in a slaue, much lesse in a son. But the greatest thing is yet behind, whether that those are to be admitted as cock-mates with Childzen, which loue them entirely, or whether they bee to be banished from them. When as I see many Fathers more cruell to their childzen then carefull of them, which thinke it not necessary to haue those about them that most tender them, then am I halfe as it were in a doubt to giue counsaile. But when I call to my remembrance Socrates, Plato, Zenophon, Eschines, Sæberes, and all those that so much commend the loue of men, which haue also brought by many to great rule, reason, and piety, then I am encouraged to imitate those, whose excellency doth warrant my precepts to be true. If any shal loue the child for his comely countenance, him would I haue to be banished as a most dangerous and infectious beast: if hee shall loue him for his fathers sake, or for his own good qualities, him would I haue to bee with him alwayes, as a Supervisor of his manners: such hath been in times past, the loue of one Athenian to the other, and one Lacedemonian to the other.

But hauing said almost sufficient for the education of a Childe, I will speake two or three words how he should be trayned when he groweth in yeares. I cannot but mislike the manere of diuers Parents, which appoint ouer-seers and Tutors

Euphues and his Ephœbus.

for their children in their tender age, and suffer them while they come to be young men, to have the bridle in their owne hand, knowing not that that age requireth rather a hard bridle than a pleasant Bit, and is sooner alured to wickednes then childhood. Who knoweth not the escapes of children, as they are small, so are they soon amended, either with threats they are to be remedied, or with sayre promises to be rewarded. But the finnes and faults of young men are almost or altogether intolerable which give themselves to be delicate in their diet, prodigall in their expences, using Dicing, Darning, Drunkenness, deflowering of Virgins, abusing Wines, committing adulteries, and accounting all things honest, that are most bad and abhominable.

Here therefore must be used a due regard, that their lust may be repressed, their rapt abated, their courage cooled: for hard it is to see a young man to be maister of himselfe, which yeldeth himselfe as it were a bond-slave to fond and overlabbing affections, wise Parents ought to take good heed, especially at this time, that they frame their sonnes to modesty, either by threats or by rewards, either by sayre promises or severe practises, either shewing the miseries of those that have been overcome with wilfulness, or the happinesse of them that have contained themselves within the bands of reason, these two are as it were the Ensignes of vertue, the hope of honour, the feare of punishment. But chiefly, Parents must cause their youth to abandon the society of those which is noted of dull living and lewd behaviour, which Pythagoras seemed somewhat obscurely to note in these his sayings.

First, that one should abstaine from the talk of those things that have blacke sayles: that is, we must not use the company of these, whose corrupt manners doe as it were make their life black. Not to goe above the balance, that is, to reverence injustice: neither for feare or flattery to leane unto any one partially. Not to live in idleness, is, & sloth should be abhorred. That we should not shake every man by the hand: that is, that we should not contract friendship with all. Not to weare a straight

V

King

Euphues and his Ephoebus.

King: that is, that we should lead our life so as we neede not to fetter it with chaines. Not to bring fire to the slaughter: is, that we must not prouoke any that is furious, with words: not to eate our hearts: that is, that we should not bere our selues with thoughts, consume our bodies with sighes, with sobes, or with care to pine our carkasses. To abstaine from Beanes, that is, not to meddle in ciuill affaires and busines of the common-weale, for in old time the election of Magistrates was made by pulling of Beanes. Not to put our meat in Scapio, that is, we should not speake of manners or vertues, to those whose minds be infected with vice.

Not to retire when we are come to the end of our race: that is, when we are at the point of death, we should not be oppressed with grieffe, but willingly yeld to nature. But I will return to my former precepts: that is that yong men should be kept from the company of those that are wicked, especially from the sight of the flatterer. For I say now, as I haue oftentimes before said, that there is no kinde of beast so noysome as the flatterer, nothing that will sooner consume both the sonne and the Father, and all honest friends.

When the Father exhorteth the sonne to sobriety, the flatterer prouoketh him to wine: when the Father warneth him to continency, the flatterer allureth him to luss: when the father admonisheth him to thrift, the flatterer haleth him to prodigality: when the Father encourageth him to labour, the flatterer layeth a cushion vnder his elbow to sleepe, bidding him to eate, drinke, and to be merry, for that the life of man is soon gone, and but as a short shadow, and seeing that we haue but a while to liue, who would doe like a seruant: They say, that now their Fathers be old, and deate through age like Saturnus. Whereof it commeth that yong men, giuing not ouerly attentive eare, but ready coyne to flatterers, fall into such misfortune: hereof it proceedeth, that they haunt the Stewes, marry before they be wise, and dye before they thriue. These be the beasts which liue by the trenchers of yong Gentlemen, and consume the treasures of their reuenues, these bee they
that

Euphues and his Ephœbus.

that both young youths in all their sayings, that uphold them in all their doings, with a yea, or nay, these be they that are at euery becke, at euery nodde, free men by fortune, slaves by free will.

Wherefore if there be any father that would haue his children nurtured and brought up in honesty, let him expell these Panthers which haue a swete smell, but a denouncing minde: yet would I not haue Parents altogether precise or too seuer in correction, but let them with mildnesse forgive light offences, and remember that they themselves haue been young. As the Physitian by mingling bitter popson with sweet liquor, bringeth health to the body, so the father with sharpe rebukes, seasoned with louing looks, causeth a redress and amending in the child. But if the father be thoroughly angry vpon good occasion let him not continue his rage, for I had rather he should be some angry, then hard to be pleased: for when the son shall perceiue that the father hath conceived rather a hate then a heat against him, he becometh desperate, neither regarding his fathers ire, neither his owne duty.

Some light faults let them dissemble, as though they knew them not, and seeing them, let them not seeme to see them, and hearing them let them not seeme to heare: we can easily forget the offences of our friends be they neuer so great, and shall wee not forgive the scapes of our children, be they neuer so small: We beare often-times with our seruants, and shall wee not sometimes with our sounes? The fairest yennet is ruled as well with the wand as with the spurre, the wildest child is as soone corrected with a word as with a weapon. If thy son be so stubborne, obstinately to rebell against thee, or so wilfull to perseuer in his wickednes, that neither for feare of punishment neither for hope of reward, he is any way to be reclaimed, then seeke out some Portage fit for his degree, which is the surest bond of youth, and the strongest chaine to fetter affections that can be found. Yet let his wife be such a one as is neither much nobler in birth, or farre more richer in goods, but according to the wise saying: choose one euery way as neere as may be,

Euphues and his Athoēs.

equall in both, for they that doe desire great dolozies, do rather marry themselves to the wealth then to the wife.

But to returne to the matter: It is most requisite that Fathers, both by their discret counsaile and honest conversation, be an example of imitation to their children; that they seeing in their Parents, as it were in a glasse, the perfection of maners, they may be encouraged by their right lining to practise the like piety. For if a father rebuk his child for swearing, and hee himselfe a blasphemor, doth he not see that in detesting his sons vice, he also noteth his owne: If the father counsaile his son to refraine Wine as most unwholsome, and drinke himselfe immoderately, doth he not as well reprove his own folly, as rebuke his sonnes: Age alway ought to be a mirrour for youth: for where old age is impudēt, there certainly youth must needs be shamelesse: where the aged have no respect of their honourable and gray haire, there the young gallants have little regard of their honest behaviour: and in an word to conclude all, where age is past gravity, there youth is past grace. The sum of all, wherewith I would have my Ephœbus indued, & how I would have him instructed, shall briefly appeare in this following.

First, that he be of honest Parents; nursed of his mother, brought up in such a place as is uncorrupt, both for the ayre and manners, with such a person as is undefiled, of great scale of profound knowledge, of absolute perfection, that he be instructed in Philosophy, whereby he may obtaine learning, and have in all Sciences a smack, whereby he may readily dispute of any thing: that his body be kept in his pure strength by honest exercise, his wit and memory by diligent study: that hee abandon all allurements of vice, and continually incline to vertue: which if it shall, as it may come to passe, then doe I hope that if euer Platoes Common weale shall flourish, that my Ephœbus shall be Cittizen: that if Aristotle find any happy man, it will be my child: if Tully confesse any to be an absolute Orator, it will be my young youth. I am here therefore, Gentlemen, to exhort you, that with all industry you apply your

Euphries and his Ephcebus.

your mindes to the study of Philosophy, that as you profess
your selves Students, so you may be students, that as you dis-
daine not the name of Schollers, so you will not be found boide
of the duty of Schollers: let not your mindes be carried away
with vaine delights, as with travelling into farre and strange
Countries, where you shall see more wickednesse, then learne
vertue and wit. Neither with costly attire of the new cut, the
Dutch hat, the French hose, the Spanish Rapier, the Italian
hilt, and I know not what.

Call not your eyes on the beauty of women; lest ye cast a-
way your heart with folly: let not that fond love where-with
youth fatteth himselfe as fat as a swine infect you, for as a si-
new being cut, though it be healed, there will alwaies remaine
a scar, as fine linnen stained with blacke ink, though it be
washed neuer so often, will haue an yron mole: so the minde
once mangled as with love, though it be neuer so well
sured with reason, as cooled by wisdom, yet there will appeare
a scar, by the which one may guesse the minde hath bin peirced,
and a blemish, whereby one may iudge the heart hath been stay-
ned. Refraine from dicing, which was the onely cause that Py-
reus was stricken to the heart, & from dancing, which was the
meanes that lost Iohn Baptists head: I am not he that will dis-
allow honest recreation, although I detest the abuses. I speake
boldly vnto you, because I my selfe know you: what Athens
hath been, what Athens is, what Athens should be I can guesse.
Let not every Inne and Alehouse in Athens be as it were your
chamber, frequent not those ordinary tables, where either for
desire of delicate cates, or the meeting of youthfull companions,
ye both spend your money vaineely, and your time idly: imitate
him in life, whom you see in to honor for his learning, Aristotle
who was neuer seen in the company of those, that idly bestow-
ed their time.

There is nothing more swifter then time, nothing more
sweeter: we haue not as Seneca saith, little time to liue but we
leese much, neither haue we a short life by nature, but we make
it short by naughtinesse: our life is long, if we know how to

Euphuus and his Atheos.

Use it. Galloto Apelles that cunning painter, which would let no day passe over his head without a line, without some labor. It was prettily said of Hesiodus, let vs imitate by reason to excell beastes, seeing beastes by nature excell men, although strictly taken to be not so, for that, man is indued with a soule, yet taken touching their perfection of sence in their kinde, it is most certaine. Doth not the Lion for strength, the Turtle for lone, the Ant for labour, excell man: Doth not the Eagle see clearer: the Wolter smell better: the Hoale heare lighter: Let vs therefore endenour to excell in vertue, seeing in quality of the body wee be inferiour to beastes.

And here I am most earnestly to exhort you to modesty in your behauiour, to duty to your elders, to diligence in your studies. I was of late in Italy where my eares glowed, and my heart was galled, to heare the abuses that reigned in Athens. I cannot tell whether these things sprang by the lewd and lying lips of the ignorant, which are alwaies enemies to learning, or by the reports of such as saw them, and sorrowed at them. It was openly reported of an old man in Naples, that there was more lightnes in Athens then in all Italy, more wanton youth of scholars then in all Europe besides, more papists, more Atheists, more sects, more schismes, then in all the Monarchies of the world: which things, although I thinke they be not true, yet can I not but lament that they should be deemed to be true, and I feare me they be not altogether false: there can no great smoke arise, but there must be some fire, no great report without great suspicion. I frame therefore your liues to such integrity, your studies to attaining of such perfection, that neither the might of the strong, neither the malice of the weak, neither the swift reports of the ignorant, be able to spot you with dishonesty, or note you of ungodlinesse.

The greatest harme that you can do vnto the enuious, is to doe well; the greatest corrasine that you can giue vnto the ignorant is to prosper in knowledge, the greatest comfort that you can bestow on your parents, is to liue well, & to learne well: the greatest commoditie that you can yeld vnto your country,

Euphues and his Ephcebus:

to with wisdoms to bestow that talent, that by grace was gi-
uen vnto you.

And here I cannot chuse but giue you that counsaile, that
an old man in Naples gaue me most wisely, although I had then
neither grace to follow it, neither will to giue eare to it, desiring
you not to reiect it, because I did not once despise it. I thus
thus as I remember word for word.

9104e Descend into your owne consciences, consider with your
selues the great difference betwene staring and starke blind,
wit and wisdoms, loue and lust. Be merry, but with mode-
sty: be sober, but not sullen: be valient, but not too venturous:
Let your attire be comely, but not too costly: your diet whole-
some, but not excessive: vse pastime as the word importeth: to
passe the time in honest recreation: mistrust no man without
cause, neither be thou credulous without proofe: be not light to
follow every mans opinion, neither obstinate to stand in your
owne conceit: serue God, feare God, loue God, and God will
so blesse you, as either your hearts can wish, or your friends
desire.

This was the graue and godly aduise, whose counsaile I
would haue you all to follow. frequent Lectures, vse disputati-
ons openly, neglect not your private studies, let not degrees be
giuen for loue, but for learning, not for money, but for know-
ledge: and because you shal be the better encouraged to follow
my counsaile, I will be as it were an example my selfe, desiring
you all to imitate me.

Euphues hauing ended his discourse, and finished those pre-
cepts which he thought necessary for the instruction of youth,
gaue his mind to the continuall study of Philosophy, inso much
as he became publique Reader in the Vniuersity, with such com-
mendation, as neuer any before him: in which he continued
for the space of ten yeeres, onely searching out the secrets of
Nature, and the hidden mysteries of Philosophy, and hauing
collected into three volumes his Lectures, thought for the pro-
fit of young Schollers to set them forth in print, which if he
had done, I would also in this his Anatomy haue inserted, but

Euphues and his Epheebus.

he altering his former determination, fell into this discourse with himselfe.

What Euphues, art thou so addicted to the study of the heathen that thou hast forgotten thy God in heaven: that thy wit rather be employed to the attaining of humane wisdom, then divine knowledge? Is Aristotle more deere to thee with his bookes then Christ with his blood? What comfort canst thou find in Philosophy for the guilty conscience? What hope of the resurrection? What glad tidings of the Gospell.

Consider with thy selfe that thou art a Gentleman, yea, and a Gentle, and if thou neglect thy calling, thou art worse then a Jew. Most miserable is the state of those Gentlemen, which think it a blemish to their Ancestors, and a blot to their own Century, to reade or practise Divinity. They thinke it now sufficient for their felicity to ride well vpon a great horse, to haake, to hunt, to haue a smacke in Philosophy, neither thinking of the beginning of wisdom, neither the end, which is Christ: onely they account Divinity most contemptible, which is and ought to be most noble. Without this, there is no Lawyer, be he neuer so eloquent, no Philition, be he neuer so excellent, no Philosopher, be he neuer so learned, no King, no Keyser, be he neuer so royall in birth, so polittique in peace, so expert in warre, so valliant in prowesse, but he is to be detested and abhorred.

Farewell therefore the fine and fild Phrase of Cicero, the pleasant Elegies of Ouid, the depth and profound knowledge of Aristotle. Farewell Rethorick, farewell Philosophy, farewell all learning, which is not spring from the bowels of the holy Bible.

In this learning shall we finde milke for the weake, and marrow for the strong, in this shall we see how the ignorant may be instructed, the obstinate confuted, the penitent comforted, the wicked punished, the godly preserved: Oh, I would Gentlemen would sometimes sequester themselves from their owne delights, and employ their wits in searching these heavenly and divine mysteries. It is common, yea, and lamentable

Euphues and his Ephoebus.

to see that if a young youth haue the gifts of Nature, as a sharp wit, or of Fortune, as sufficient wealth to maintaine him, hee employeth the one in the vaine inuentions of loue, the other in the vile brauery of pride: the one, in the passions of his mind, and promises of his Lady, the other, in furnishing of his body, and furthering of his lust. Whereof it cometh, that such vaine Wittnes, such idle Sonnets, such enticing songs, are set forth to the gaze of the world, and the grieve of the goodly. I my selfe, know none so ill as my selfe, who in times past haue been so superstitiously addicted, that I thought no heauen to the Paradise of Loue, no Angell to be compared to my Lady: but as repentance hath caused me to leaue and loath such vaine delights, so wisdom hath opened vnto me the perfect gate of eternall life.

Besides this, I my selfe haue thought, that in Diuinity there might be no eloquence which I might imitate, no pleasant inuention which I might followe, no delicate phrase that might delight me: but now I see that in the sacred knowledge of Gods will, the onely eloquence the true and perfect phrase, the testimony of saluation doth abide: and seeing without this all learning is ignorance: all wisdom mere folly: all wit, plaine bluntnesse: all iustice, iniquity: all eloquence, barbarisme: all beauty, deformity: I will spend all the remainder of my life in studying the old Testament, wherein is prefigured the comming of my Saviour, and the new Testament, wherein my Christ doth suffer for my sinnes, and is crucified for my redemption, whose bitter agonies should cast every good Christian into a shivering ague to remember his anguish, whose sweating of water and blood, should cause every deuout and zealous Catholike to shed teares of repentance, in remembrance of his torments.

Euphues hauing discoursed thus with himselfe, did immediately abandon all light company, all the disputations in scholes of Philosophy, & gaue himselfe to the Touch-stone of holines in Diuinity, accounting all other things as most vile and contemptible.

Euphues

Euphues and his Ephoebus.

Euphues to the Gentlemen Schollers in
Athens.

The Merchant that trauaileth for gaine, the Husbandman that toyleth for increase, the Lawyer that pleadeth for gold, the Craftsman that seeketh to live by his labor, all these after they haue fattened themselves with sufficient, either take their ease, or lesse paine then they were accustomed: Hippomans ceased to run when she had gotten the goale: Hercules to labour when he had obtained the victorie, Mercury to pipe when he had cast Argus in a slumber. Every action hath his end, and then we leane to sweate when we haue found the sweet. The Ant though she toyle in Summer, yet in Winter she leaueth to trauaile. The Bee though she delight to sucke the faire flower, yet is she at the last cloyed with the honey. The Spider that weaueth the finest thred, ceaseth at the last, when she hath finished her webbe. But in the action and study of the mind (gentlemen) it is farre otherwise, for he that tasteth the sweete of learning, endureth all the solow of labour. He that seeketh the depth of knowledge, is as it were in a Labyrinth, in the which the farther he goeth, the farther he is from the end: or like the Bird in the lime bush, which the more she strimeth to get out the faster she sticketh in.

And certainly it may be said of learning, as it was fained of Nectar, the drink of the Gods, the which the more it was drunken, the more it would overflow the brim of the Cup, neither is it farre unlike the stone that groweth in the Riner of Curia, the which the more it is cut, the more it increaseth.

And it fareth with him that followeth it, as with him that hath the Dropsie, who the more he drinketh the more he thirsteth. Therefore in my mind, the Student is at lesse ease then the Oxe that draweth, or the Ass that carrieth his burthen, who neither at the boord when others eate, is boyd of labor, neither in his bed when others sleepe, is boyd of meditation.

But

Euphues and his Epheebus.

But as in manuary crafts, though they be all good, yet that is counted most noble, that is most necessary: so in the actions and studies of the mind, although they be all worthy, yet that deserueth greatest praise, which bringeth greatest profit. And so we commonly doe make the best account of that which doth us most good. We esteeme better of the Physician that ministreth the potion, then of the Apothecary that selleth the drugs. How much more ought we with all diligence, study, and industry to spend our short Pilgrimage in the seeking out of our salvation. Waine is Philosophy, waine is Whisck, waine is Law, waine is learning, without the taste of Diuine knowledge. I was determind to write notes of Philosophy, which had ben to seede you sat with folly: yet that I might seme neither idle, neither you euill imployed, I haue here set downe a booke discourse, which of late I haue had with an Hereticke, which kept me some tyme & may, if you reade it, deter you from heresse. It was with an Atheist, a man in mine opinion monstrous, yet tractable to be perswaded. By this you may see the absurd dotage of him that thinketh there is no God, or an vninsufficient God: yet here shall you find the summe of Faith which insideth onely in Christ, the weakness of the Law, the strength of the Gospell, & the knowledge of Gods will. Here shall you finde hope if you be in despaire: comfort, if you be distressed: if you thirst, drinke: meat if you hunger. If you feare Moses, who saith, Without you fulfill the Law, you shall perishe: behold Christ, which saith, I haue overcome the Law. And that in these desperate times, wherein so many sects are sowne, as in the waining of the world wherein so many false Christs are come, you might haue a certainty of your salvation, I meane to set downe the Touch-stone wherunto euery one ought to trust, and by the which euery one should try himselfe: which if you follow, I doubt not but that as you haue proued learned Philosophers, you will also proued excellent Diuines, which God grant.

Euphues and his Atheos

Euphues and Atheos.

ATheos, I am glad Euphues, that I have found thee at leisure, and partly that I might be merrie, and partly that I might be perswaded in a thing that much troubleth my conscience. It is Concerning God. There be many that are of this minde, that there is a God, whom they terme the Creator of all things: a God, whom they call the Sonne, the Redemer of the world: a God whom they name the holy Ghost, the worker of all things, the comforter, the spirit; and yet they are of this opinion also, that they be but one God, coequall in power, incomprehensible, and yet a Trinity in person. I for my part although I am not credulous to beleue their curious opinions, yet am I desirous to heare the reasons that should bring them vnto such fond and franticke imaginations. for as I know nothing to be so absurd which some of the Philosophers haue not defended, so thinke I nothing so erroneous, which some of our Catholikes haue not maintained. If there were as diuers dreame, a God that would reuenge the oppression of the indolues and fatherlesse, that would reward the zeal of the mercifull, pittie the poore, and pardon the penitent, then would the people either stand in greater awe, or owe more loue towards their God.

I remember Tully disputing of the nature of Gods: bringeth Dionysius as a scoffer of such haine and denised denised: who seeing Esculapius with a long beard of gold, and Appollo his father beardedlesse, played the barber, and shoued it from him saying: It was not decent that the sonne should haue a beard, and the father none. Seeing also Iupiter with an ornament of gold, toke it from him saying thus: In Sommer this array is too heauy, in Winter too cold, heere I leane one of Clollen, both warmer for the cold, and lighter for the heat. When coming also into the Temple where certaine of the Gods with golden gifts stretched out their hands, toke them away, saying:

Euphues and his Ephœbus.

ing: Who will be so mad, as refuse things so gently offered: Dost thou not see Euphues, what small account he made of their Gods: For at last, sayling into his Country with a prosperous wind, he laughing said: Loe, see you not my masters how well the Gods reward our sacrifice. I could rehearse infinite opinions of excellent men, who in this point hold on my side, but especially Pythagoras. And in my judgement if there bee any God, it is the world wherein wee live, that is the onely God. What can wee behold more noble then the world, more faire, more beautifull, more glorious: What more majesticall to the sight, or more constant in substance: But this by the way Euphues, I have greater and more forcible arguments to confirme mine opinion, and to confute the error of those that imagine that there is a God, but first I would gladly heare thy shape an answer to that which I have said: so: tell I know, that thou art onely one of those which believe that there is a God, but of them also which are so precise in honouring him, that they bee scarce wise in helping themselves.

Euphues. If my hope Atheos were not better to convert thee, then my hap was here to converse with thee, my hart would breake with griefe, which beginneth freshly to bleed for sorrows: Thou hast stricken me into such a quivering and cold terror at the rehearsing of this thy monstrous opinion, that I looke everie minute when the ground should open to swallow thee up, and that God which thou knowest not, should with thunder from heaven strike thee to hell.

Was there ever Barbarian so senselesse, ever miscreant so barbarous, that did not acknowledge a living and everlasting Iehouah? I cannot but tremble at the remembrance of his Majesty, and dost thou make a mockery: O iniquitie of times, O corruption of manners, O blasphemy against the Heaven. Thy Heathen man saith, yea, that Tully whom thou thy selfe alleagest, that there is no Nation so barbarous, no kind of people so savage, in whom there resteth not this perswasion, that there is a God, and even they that in other parts of their life seeme very little to differ from brute Beasts, doe continually keepe

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keepe a certaine seede of Religion; so thoroughly hath this common principle possessed all mens minds, and so fast it sticketh to all mens bowels. Yea, Idolatrie it selfe is a sufficient pzoofe of this perswasion: for we see how willingly man abaseth himselfe to honour other creatures, to doe homage to stocks, and to goe on pilgrimage to images. If therefore man, rather then he will haue no God, doe worship stone, how much more art thou duller then a Stone, which goest against the opinion of all men?

Plato, a Philosopher, would often say, there is one whom we may call God omnipotent, glorious, immortall, unto whose similitude, wee that creepe heere on earth, haue our soules framed: What can be said more of a Heathen, yea, what more of a Christian?

Aristotle when he could not find out by the secrecie of Nature, the cause of the ebbing and flowing of the Sea, cried with a loud voyce, O Thing of things haue mercy vpon me.

Cleanthes alleaged foure causes which might indouce Man to acknowledge a God; the first, by the foreséeing of things to come; the second, by infinite commodities which wee daillie reape, as by the temperature of the Ayre, the fatnesse of the Earth, the fruitfulnessse of Trees, Plants and Hearbes, the abundance of all things that may either serue for the necessitie of many, or the superfluitie of a few; the third, by the terror that the mind of man is stricken into by the Lightnings, Thunders, Tempests, Hayles, Snow, Earthquake, Pestilence; by the strange and terrible sights which cause vs to tremble, as the raining of blood, the fire impressions in the Element, the overflowing of floods in the earth, the prodigious shapes and vnaturall formes of men, of beasts, of birds, of fishes, of all creatures, the appearing of blazing Comets, which euer prognosticate some strange mutation; the sight of two Sunnes, which happened in the Consulship of Tuditanus and Aquilius; with these things mortall men beinge afrighted, are enforced to acknowledge an immortall and omnipotent God. The fourth, by the equalitie of mouing in the heauen, the course of the Sun,

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Euphues and his Ephœbus.

the order of the starres, the beautifulnesse of the Element, the sight whereof might sufficiently induce vs to believe they proceeded not by chance, by nature or destiny, but by the eternall and diuine purpose of some omnipotent Deity. Hereof it came, that when the Philosophers could giue no reason by Nature, they would say, there is one aboue Nature, another would call him the first mouer, another the ayder of Nature, and so forth.

But why goe I about in a thing so manifest, to ble pzoofes so manifold? If thou deny the truth, who can pzoue it: if thou deny that black is black, who can by reason reprove thee, when thou epposest thy selfe against reason: thou knowest that manifest truths are not to be pzoued, but believed, and that he that denieth the principles of any Art, is not to be confuted by arguments, but to be left to his owne folly. But I haue a better opinion of thee, and therefore I meane not to trifle with Philosophy, but to try this by the touch-stone of Scriptures.

We reade in the second of Exodus, that when Moses desired of God to know what he should name him to the children of Israel: he answered, thou shalt say, I am that I am. Againe, I am that I am. Againe, He that is, hath sent mee vnto you. The Lord euen your God, he is God in the heauen aboue, and in the earth beneath. I am the first, and the last I am; I am the Lord, and there is no other besides me. Againe, I am the Lord, and there is none other; I haue created the light and made darknes, making peace and framing euill. If thou desire to vnderstand what God is, thou shalt heare. He is euen a consuming fire, the God of reuenge, the God of iudgement, the liuing God, the searcher of the reines, he that made all things of nothing, Alpha and Omega, the beginning, and yet without beginning: the end, and yet everlasting. One at whose breath the Mountaines shall shake, whose seat is the lofty Cherubins, whose foote-stole is the earth. Inuisible, yet seeing all things, a iealous God, a louing God, miraculous in all points, in no part monstrous. Besides this, thou shalt well vnderstand, that he is such a God, as will punish him whatsoener hee be, that blasphemeth his name, for holy is the Lord. It is written, bring
on

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out the blasphemers without the Tents, & let all those that heard him, lay their hands upon his head, and let all the people stone him. Hee that blasphemeth the name of the Lord shall die the death. Such a zealous God, that whosoever committeth idolatry with strange Gods, hee will strike with terrible plagues. Turne not to idols, neither make gods with hands, I am the Lord your God. Thou shalt make no image, which the Lord thy God abhorreth. Thou shalt haue no new god, neither worship any strange Idoll, for all the gods of the Gentiles are Devils. My sonnes keepe your selues from images, the worshiping of idols is the cause of all euill, the beginning and the end. Cursed be that man that ingraueth any images, it is an abomination before the Lord. They shall be confounded that worship grauen Images, or glozy in Idols. I will not giue my glozy to another, nor my prayse to grauen Images.

If all these testimonies of the Scriptures cannot make thee to acknowledge a liuing God, hearken what they say of such as be altogether incredulous. Euerie vnbelieuer shall die in his incredulitie. Woe be to those that be loose in heart, they beleue there is no God, and therefore they shal not be protected of him, the wrath of the Lord shall kindle against an unbelieuing nation. If yee beleue not, yee shall not indure. Hee that beleueth shall not be damned. He that beleueth not, is iudged already. The proportion of the vnbelieuers shal be in the Lake that burneth with fire and brimstone, which is the second death.

If thou seele in thy selfe Atheos, any sparke of grace, pray vnto the Lord that he will cause it to flame, if thou haue no feeling of faith, yet pray, and the Lord will giue abundance: For as hee is a terrible G O D, whose voyce is like the rushing of many waters, so hee is a mercifull G O D, whose words are as soft as Dyle. Though he breathe fire out of his nostrils against sinners, yet is hee mild to those that aske forgiveness. But if thou be obstinate, that seeing, thou wilt not see, and knowing thou wilt not acknowledge, then shall thy heart bee hardened with Pharao, and grace shall be taken away from thee with Saul.

Thus

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Thus saith the Lord, Who so belieueth shall not perish, Heauen and earth shall passe, but the word of the Lord shall indure for ever.

Submit thy selfe before the throne of his Maiestie, and his mercy shall saue thee. Honour the Lord and it shall be well with thee. Besides him feare no strange God. Honour the Lord with all thy soule. Offer vnto God the sacrifice of praise. Be not like the hypocrites, which honour God with their lips, but be farre from him with their hearts, neither like the foole, that saith in his heart there is no God.

But if thou wilt still perseuere in thine obstinacy, thine end shall be worse then thy beginning: the Lord, yea thy Saviour shall come to be thy Judge, when thou shalt behold him come in glory with millions of Angels and Arch-angels, when thou shalt see him appeare in Thunderings and Lightnings, and flakings of fire, when the mountaines shall melt, and the Heauens be wrapp'd by like a scroble, when all the earth shall tremble, with what face wilt thou behold his glory, that deniest his God-head?

How canst thou abide his presence, that believest not his essence? What hope canst thou haue to be saved, which didest neuer acknowledge any to bee thy Saviour? When shall it be said vnto thee and to all those of thy sect, (vntlesse you repent.) Depart all ye workers of iniquitie, there shall be weeping and gnashing of teeth. When you shall see Abraham, Isaac and Iacob, and all the Prophets in the Kingdome of God, and ye to be thrust out you shall conceiue heat, and bring forth wood, your owne consciences shall consume you like fire.

Where dost thou see Atheos, the threatnings against unbelieuers, and the punishment prepared for miscreants. What better and sounder prooue canst thou haue that there is a God, then thine owne conscience, which is vnto thee a thousand witnesses? Consider with thy selfe that thy soule is immortall, made to the Image of Almighty God: bee not curious to enquire of God, but carefull to beleue; neither be thou desperate if thou see thy sinnes abound, but faithfull to obtaine mercy, for

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the Lord will saue thee, because it is his pleasure: search therefore the Scriptures, they testifie of him.

Atheos. Truly Euphues you haue said somewhat, but you goe about contrary to the custome of scholes, which me thinks you should diligently obserue, being a professed Philosopher: For when I demand by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who should say, there was a relation betwene God and the Scripture, because as the old fathers define, without Scripture there were no God, no Scripture without a God. Whosoever therefore denieth a God-head, denieth also the Scriptures which testifie of him. This is in my opinion absurdum per absurdius, to proue one absurditie by another. If thou canst as substantially by reason proue the authozity of Scriptures to bee true, as thou hast proued by Scriptures there is a God, then will I willingly with thee both beleue the Scriptures, and worship thy God. I haue heard that Antiochus commanded all the copies of the Testament to be burnt, from whence therefore haue we these new bookes, I thinke thou wilt not say by Reuelation, therefore goe sozward.

Euphues. I haue read of the milk of a Tigresse, that the more salt there is thzowne into it, the fresher it is; and it may be that either thou hast eaten of that milke, or that thou art the whelp of that Monster; for the more reasons that are beaten into thy head, the more vnreasonable thou seemest to be; the greater my authorities serue, the lesser is thy beliefe. As touching the authozitie of Scriptures, although there bee many arguments which do proue, yea, and enforce the wicked to confesse, that the Scriptures came from God, yet by no other meane then by the secret testimony of the holy Ghost, our hearts are truly perswaded, that it is God which speaketh in the law, in the Prophets, in the Gospel, the orderly disposition of the wisdom of God, the doctrine sauozing nothing of earthlines; the goodly agreement of all parts among themselves, and especially the basenesse of contemptible words, uttering the high misteries of the heauenly Kingdome, are second helpes to establish the Scripture.

Howeauer

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Moreover, the antiquitie of the Scripture, whereas the Bookes of other Religions are later then the Bookes of Moses, which yet doth not himselfe invent a new God, but setteth forth to the Israelites the God of their Fathers. Whereas Moses doth not hide the shame of Leuy his Father, nor the murmuring of Aaron his brother, and of Mary his sister, nor doth advance his owne children: the same are arguments, that in his Booke is nothing fained by man. Also the miracles that hapned, as well at the publishing of the Law, as in all the rest of the time, are infallible proofes that the Scriptures proceeded from the mouth of God. Also whereas Moses speaking in the person of Jacob, assigneth government to the Tribe of Iuda; and where he telleth befoze of the calling of the Gentiles, whereof the one came to passe foure hundred yeres after, the other almost two thousand yeres: these are arguments, that it is God himselfe that speaketh in the Bookes of Moses.

Whereas Esay telleth befoze of the captivitie of the Jewes, and their restoring by Cyrus (which was borne an hundred yeres after the death of Esay;) and whereas Jeremy befoze the people were led away, appointed their exile to continue threescore and ten yeres; whereas Jeremy and Ezechiel, being in far distant places the one from the other, doe agree in all their sayings. Where Daniel telleth of things to come five hundred yeres after. These are most certaine proofes to establish the authoritie of the bookes of the Prophets. The simplicity of the speech of the first three Evangelists, containing heavenly mysteries, the praise of Iohn, thundring from on high with weightie sentences, the heavenly Majesty shining in the writings of Peter and Paul, the sudden calling of Matthew from the receipt of custome, the calling of Peter and Iohn from the Fishers boats to the preaching of the Gospel, the conversion and calling of Paul being an enemy, to the Apostleship, are signes of the holy Ghost speaking in them. The consent of so many ages of sundry Nations, and of so diuers minds, in embracing the Scriptures, and the rare godlinesse of some, ought to establish the authoritie thereof amongst vs. Also the blood of so

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many Martyrs, which for the confession thereof have suffered death with a constant and sober zeale, are vndoubted testimonies of the truth and authoritie of the Scriptures.

The miracles that Moses recounted, are sufficient to persuade vs, that God, yea, the God of hosts set do some the Scriptures. For this that he was carried in a cloud vnto the mountaine; that there euen vnto the fortieth day hee continued, without the company of men. That in the very publishing of the Law, his face did shine as it were beset with the Sun-beames, that Lightnings flashed round about, that Thunder and noyses were each where heard in the ayre, that a Trumpet sounded, being not sounded with any mouth of man: that the entrie of the Tabernacle by a cloud set betwene, was kept from the sight of the people; that his authoritie was so miraculously reuenged with the horrible destruction of Corah, Dathan and Abiron, and all that wicked faction; that the Rock stricken with a rod, did by and by poure forth a Riuer; that at his prayer it rained Manna from Heauen. Did not God herein commend him from heauen as an vndoubted Prophet?

Now as touching the tyranny of Antiochus, which commanded all the booke to be burned; herein Gods singular providence is seene, which hath alwaies kept his Word, both from the mighty, that they should not extinguish the same, and from the malicious, that they could neuer diminish it: There were diuers coppies which God of his great goodnesse had kept from the bloody proclamation of Antiochus, and by and by followed the translation of them into Greeke, that they might be published vnto the whole world. The Hebrew tongue lay not onely vnestimated but almost vknowne, and surely had it not been Gods will to haue his religion prouided for, it had altogether perished.

Thou seest Atheos, how the Scriptures come from the mouth of God, and are written by the finger of the holy Ghost in the consciences of the faithfull. But if thou bee so curious to aske other questions, or so quarrellous to strive against the truth, I must answer thee, as an old Father answered a young

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young foole, which needs would know what God did & forsooke made Heauen; to whom he said Well, for such curious inquisitors of Gods secrets, whose wisdom is not to be comprehended: for who is he that can measure the wind, or weigh the fire, or attaine unto the vnssearchable iudgments of the Lord: Besides this, where the holy Ghost hath ceased to set downe, there ought we to cease to inquire, saying we haue the sufficiency of our saluation contained in the holy Scripture. It were an absurdity in Scholes, if one being vrged with a place of Aristotle, could find no other shift to auoid a blanke, then in doubting whether Aristotle spake such words or no. Shall it then be tollerable to deny the Scriptures, hauing no other colour to auoid an inconuenience, but by doubting whether they proceed from the holy Ghost: but that such doubts arise among many in our age, the reason is their little faith, not the sufficient proofe of the same.

Thou mayest as well demand, how I proue white to be white, or blacke blacke, and why it should be called white rather then greene. Such grosse questions are to be answered with slender reasons, and such idle heads should be scuffed with adde answers. He that hath no motion of God in his minde, no feeling of the spirit, no taste of heavenly things, no remorse of conscience, no sparke of zeale, is rather to be confounded by arguments then reasons, for it is an euident and an infallible signe, that the holy Ghost hath not sealed his conscience, whereby he might cry Abba Father. I could alleage Scripture to proue that the godly should refraine from the company of the wicked, which although thou wilt not beleue, yet will it condemne thee. S: Paul saith, I desire you brethren, that you abstaine from the company of those that walke inordinately. Againe, By S: Iohn, if sinners shall flatter thee, giue no eare vnto them, flye from the euill, and euill shall flye from thee.

And surely were it not to confute thy detestable Heresie, and bring thee, if it might be, to some taste of the holy Ghost, I would abandon all place of thy abode, for I think the ground accursed whereon thou standest. Thy opinions are so monstrous

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that I cannot tell whether thou wilt cast a doubt, also whether thou haue a soule or no: which if thou doe, I meane not to waste time in prouing that, which thine infidelitie will not permit thee to beleue; for if thou hast as yet felt no taste of the Spirit working in thee, then sure I am, that to proue the immortality of the soule were bootlesse; if thou haue a secret feeling, then it were needlesse. And God grant thee that glowing and sting in conscience, that thy soule may witnes to thy selfe that there is a liuing God, and thy hart shed drops of blood as a token of repentance, in that thou hast denied that God, and so I commit thee to God, and that which I cannot doe with my perswasion, I will not leaue to attempt with my prayer.

Atheos. Nay stay a while good Euphues, and leaue not him perplexed with feare, whom thou mayest make perfect by faith; for now I am brought into such a double and doubtful distresse, that I know not how to turne: if I beleue not the Scriptures, then shall I be damned for vnbeleefe; if I beleue them, then shall I bee confounded for my wicked life. I know the whole course of the Bible, which if I should beleue, then must I also beleue that I am an abiect: for thus saith He li to his sonnes; If man sinne against man, God can forgive it, if against God, who shall intreate for him. He that sinneth is of the Deuill, the reward of sin is death: Thou shalt not suffer the wicked to liue: Take all the Princes of the people, and hang them against the Sunne on Gibbets, that my anger may be turned from Israel: these sayings of holy Scripture cause me to tremble and shake in euery sinew.

Againe, this saith the holy Bible; Now shall the scourge fall vpon thee, for thou hast sinned. Behold, I am a curse before you to day, if you shall not hearken vnto the commandments of the Lord. All they that haue forsaken the Lord shall be confounded. Furthermore, where threats are powred out against sinners, my heart bleedeth in my belly to remember them.

I will come vnto you in iudgement, saith the Lord, and I will be a swift and seuerer witnesse: offenders, adulterers, and these that haue committed periuire, and retained the duties of hirelings,

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hirelings, oppressed the widowes, misused the stranger, and those that haue not feared mee the Lord of Hosts. Out of my mouth shall come a two-edged sword.

Behold, I come quickly, and bring my reward with mee, which is, to yeld to euery one according to his deserts.

Great is the day of the Lord, and terrible, and who is he that can abide it? What shall I then doe, when as the Lord shall arise to iudge, and when hee shall demand, what shall I answer? Besides this, the names that in holy Scriptures are attributed to God, bring a terror to my guiltie conscience. Hee is said to be a terrible God, a God of reuenge, whose voyce is like the thunder, whose breath maketh all the corners of the earth to shake and tremble.

These things Euphues testifie vnto my conscience, that if there be a God, he is the God of the righteous, and one that will confound the wicked. Whither therefore shall I goe, or who may auoide the day of vengeance to come? If I goe to heauen, that is his seate; if into the earth, that is his fote-stole; if into the depth, there is he also.

Who can shroude himselfe from the face of the Lord, or where can one hide him that the Lord may not finde him? His words are like fire, and the people like dry wood, and shall bee consumed.

Euphues. Although I cannot but reioyce to heare thee acknowledge a God, yet must I needs lament to see thee so much distrust him. The Diuall that roaring Lion, seeing his prey to be taken out of his talues, alleageth the Scriptures that may condemne the sinner, leauing all out that should comfort the sorrowfull. Much like vnto the deceitfull Physitian, which recounteth all things that may endamage the Patient, neuer telling any thing that may recure him.

Let not thy conscience be agréued, but with a penitent heart renounce all thy former iniquities, and thou shalt receiue eternall life. Assure thy selfe, that as God is a Lord, so he is a Father, as Christ is a Judge, so he is a Saniou: as there is a Law, so there is a Gospell: though God haue leaden hands, which

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when they strike pay home, yet hath he leaden siefe, which are as slow to overtake a sinner. Heare therefore the great comfort flowing in every leafe and line of the Scripture, if thou bee penitent.

I my selfe am even hee, which doth blot out thy transgressions, and that for mine owne sake, and I will not be mindfull of thy sinnes. Behold, the Lords hand is not shortned that it cannot saue, neither his eare heauy, that it cannot heare. If your sinnes were as Crimson, they shall be made whiter then snow, and though they were as red as Scarlet, they shall be made like white wooll: If we confesse our offences, he is faithfull and iust; so that hee will forgive vs our sinnes: God hath not appointed vs vnto wrath, but vnto saluation, by the meanes of our Lord Iesus Christ: the earth is filled with the mercy of the Lord. It is not the will of your Father which is in Heauen, that any one of these little ones should perish. God is rich in mercy, I will not the death of a sinner, saith the Lord God, retorne and liue. The Sonne of man came not to destroy, but to saue: God hath mercy vpon all, because he can doe all: God is mercifull, long suffering, and of much mercy: If the wicked man shall repent of his wickednes which he hath committed, and keepe my commandements, doing iusties and iudgement, hee shall liue the life, and shall not die: If I shall say vnto the sinner, thou shalt die the death, yet if he repent and doe iustice, he shall not die.

Call to thy minde the great goodnesse of God in creating thee, his singular loue in giuing his sonne for thee: So God loued the world, that he gaue his onely begotten Sonne, that whosoever belieueth in him might not perish, but haue euerlasting life: God hath not sent his Son to iudge the world, but that the world might be saued by him. Can the mother, saith the Prophet, forget the child of her wombe? and though he be so vnnaturall, yet will I not be vnmindfull of thee. There shall be more ioy in heauen for the repentance of one sinner, then for ninety and nine iust persons: I came not (saith Christ) to call the righteous, but sinners to repentance. If any man sinne,

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we haue an advocate with the Father Iesus Christ the righteous, he is the propitiation for our sinnes, and not for our sinnes onely, but for the sinnes of the whole worlde. I write vnto you little children, because your sinnes bee forgiven, for his name sake. Doth not Christ say, that whatsoever we shall aske the Father in his name, we shall obtaine? Doth not God say, This is my beloued Sonne in whom I am well pleased, here him?

I haue read of Themistocles, which hauing offended Phillip the King of Macedonia, and could no way appease his anger, meeting his young Sonne Alexander, take him in his armes & met Phillip in the face: Phillip seeing the smiling countenance of the child, was well pleased with Themistocles: Euen so, if through thy manifold sins and hainous offences, thou prouoke the heauy displeasure of thy God, insomuch as thou shalt tremble for horrour, take his onely begotten and welbeloued Sonne Iesus in thine armes, and then he neither can or will be angry with thee. If thou haue denied thy God, yet if thou goe out with Peter and weepe bitterly, God will not deny thee. Though with the prodigall Sonne thou wallowest in thine stone wilfulnesse, yet if thou returne againe sorrowfull, thou shalt be receiued. If thou be a grieuous offender, yet if thou come vnto Christ with the woman in Luke, and wash his feete with thy teares, thou shalt obtaine remission.

Consider with thy selfe the great loue of Christ, and the bitter torments that hee endured for thy sake, which was enforced through the horrour of death to crie with a loud voyce, Eloi, Eloi, lama sabacchani, My God, my God, why hast thou forsake me, and with a gasping spirit to say, my soule is beaue vnto the death, carrie here and watch: and againe, Father, if it bee possible let this cup passe from me. Remember how hee was crowned with thornes, crucified with theeues, scourged and hanged for thy saluation, how hee sweat water and blood for thy remission, how hee endured euen the torments of the damned spirits for thy redemption, how hee overcame death, that thou shouldst not die, how hee conquered the diuell that thou mightest

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test not be damned. When thou shalt record what he hath done to purchase thy freedom, how canst thou dread bondage: When thou shalt behold the agonies and anguish of mind that he suffered for thy sake, how canst thou doubt of a release of thy soule: When thy Saviour shall be thy Judge, why shouldst thou tremble to heare of iudgement: when thou hast a continuall Mediatour with God the Father, how canst thou distrust of his fauour?

Turne therefore vnto Christ with a willing heart, and a willing mind for thy offences, who hath promised, that at what time soeuer a sinner repenteth him of his sinnes, he shall be forgiven: who calleth all those that are heauie laden, that they might be refreshed: who is the doore to them that knock, the way to them that seeke the truth, the rock, the corner stone, the fulnes of time: it is he that can and will poure Oyle into thy wounds: Who absoued Mary Magdalen from her sinnes, but Christ: Who forgane the thiefe his robbery & manslaughter, but Christ: Who made Matthew the Publican and tole gatherer an Apostle and Preacher, but Christ: Who is that good Shepheard, that fetched home the stray sheepe so louingly vpon his shoulders, but Christ: Who receiued home the lost Sonne, was it not Christ: Who made of Saul a Persecutor, Paul an Apostle, was it not Christ: I passe ouer diuers other Histories both of the old and new Testament, which doe abundantly declare what great comfort the faithfull penitent sinners haue alwaies had in hearing the comfortable promises of Gods mercy. Canst thou then Atheos, distrust thy Christ, who reioyce at thy repentance: Assure thy selfe, that through his Passion and bloodshedding, Death hath lost his sting, the Diuel his victorie, & that the gates of hell shall not preuaile against thee. Let not therefore that blood of Christ be shed in vaine by thine obstinate and hard heart. Let this perswasion rest in thee, that thou shalt receiue absolution freely, and then shalt thou seele thy soule euen as it were to hunger and thirst after righteousness.

Atheos. Well Euphues, seeing the holy Ghost hath made thee a meane to make me a man (for before the taste of the Gospell I was

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was worse then a beast) I hope the same spirit will also lighten my conscience with his word, and confirme it to the end in constancy, that I may not onely confesse my Christ faithfully, but also preach him freely; that I may not onely be a Minister of his word, but also a Martyr for it, if it be his pleasure.

O Euphues, how much am I bound to the goodnesse of Almighty God, which hath made me of an Infidell a believer, of a cast-away a Christian, of a heathenly Pagan, a heavenly Protestant. Oh how comfortable is the feeling and taste of grace, how ioyfull are the glad tidings of the Gospel, the faithful promises of saluation, the free redemption of the soule. I will endeavour by all meanes to confute those damnable, I know not by what name to tearme them, but blasphemers I am sure, which if they be no more, certainly they can be no lesse, I see now the addes betwene light and darknesse, faith and forwardnesse, Christ and Beliall. Be thou Euphues a witness of my faith, seeing thou hast been the instrument of my beleefe, and I will pray that I shew it in my life: as for thee I account my selfe so much in thy debt, as I shall never be able with the losse of my life to render thee thy due: but God which rewardeth the zeale of all men, will I hope blesse thee, and I will pray for thee.

Euphues, O Atheos, little is the debt thou owest to me, but great is the comfort I haue receiued by thee. Give the praise to God whose goodnesse hath made thee a member of the mysticall body of Christ, and not onely a brother with his sonne, but also a coheritor with thy Saviour.

There is no heart so hard, no heathen so obstinate, no miscreant or Infidel so impious, that by grace is not made as supple as Dyle, as tractable as a sheepe, as faithful as any.

The Adamant though it be so hard that nothing can bryse it, yet if the warme blood of a Goat be poured vpon it, it bursteth: Euen so although the heart of the Athiest and vnbelieuer be so hard that neither reward nor reuenge can molifie it, so stout, that no perswasion can breake it: yet if the grace of God purchased by the blood of Christ doe but once touch it, renteth in
sunder

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sunder, and is enforced to acknowledge an omnipotent and everlasting Iehouah. Let therefore both (Atheos I wil not now call thee, but Theophilus) sit vnto that Christ which hath through his mercy, not our merits, purchased for vs the inheritance of everlasting life.

Certain Letters writ by Euphues to his Friends.

Euphues to Philautus.



If the course of youth had any respect to the flasse of age, or the liuing man any regard to the dying mould, wee would with greater care, when wee were young, thinne those things which should grieue vs when wee be old, and with more senescitie direct the sequell of our life for feare of present death. But such is either the unhappinesse of mans condition, or the untowardnesse of his crooked nature, or the willfulnes of his mind, or the blindness of his heart, that in youth hee surfetteth with delights, preventing his age; or if he liue, continues in dotage, forgetting death. It is a world to see, how in our flourishing time when we best may, wee be worst willing to thriue; and how in the bading of our dayes, when wee most should, we haue least desire to remember our end.

Thou wilt muse Philautus to heare Euphues preach, who of late had more mind to serue his Lady, then to worship his Lord. Ah Philautus, thou art now a Courtier in Italy, I a Scholler in Athens; and as hard it is for thee to follow good counsaile, as for me to enforce thee, seeing in thee there is little wil to amend, and in me lesse authoritie to command, yet will I exhort thee as a friend, I would I might compell thee as a father. But I haue heard that it is peculiar to an Italian to stand in his owne conceite, and to a Courtier neuer to bee controld, which causeth
me

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mee to feare that in thee, which I lament in others. That is,
 that either thou seeme too wise in thine owne opinion, thinking
 scoone to bee taught, or too wilde in thy attempts, in rejecting
 admonishment. The one proceedeth of selfe-love, and so thy
 name imposeth; the other of mere folly, and that thy nature
 sheweth. When lookest I should craue pardon for speaking so
 boldly. No Philautus, I meane not to flatter thee, for then I
 should incurr the suspicion of fraud; neither am I determined
 to fall out with thee, for then might the wise conuince mee of fol-
 ly. But thou art in great credit in the Court, and what then,
 shall thy credit with the Emperour abate my courage to my
 God? Or thy haughtie lookes quench any kindled loue? Or thy
 gallant shew aslake my good will? Hath the Courtier any pre-
 rogatiue aboue the Clowne why he should not be reprehended?
 Doth his high calling not onely giue him a commission to sinne,
 but remission also if he offend? Doth his preheminance in the
 Court warrant him to oppresse the poore by might, or acquit
 him of punishment? No Philautus: by how much more thou
 excellest other in honors, by so much the more thou oughtest to
 exceede them in honestie; and the higher thy calling is, the bet-
 ter ought thy conscience to bee, and as farre it seemeth a Gen-
 tleman to be from pride, as he is from povertie; and as nere to
 gentlenesse in condition, as hee is in blood: but I will descend
 with thee to particulars.

It is heere reported for a truth, that Philautus hath giuen
 ouer himselfe to all deliciousnes, desiring rather to bee dandled
 in the laps of Ladies, then buied in the study of good Letters:
 And I would this were all, which is too much, or the rest a lye,
 which is too monstrous. It is now in every mans mouth, that
 thou, yea, thou Philautus, art so void of curtesie, that thou hast
 almost forgotten common sence and humanitie, having neither
 care of Religion (a thing too common in a Courtier) neither re-
 gard of honesty or any vertuous behaviour. O Philautus, dost
 thou lue as thou shouldst neuer die, and laugh as thou shoul-
 dest neuer moorne: art thou so simple that thou dost not know
 from whence thou comest, or so full that thou carest not
 whether

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whither thou goest: what is in thee that should make thee so secure, or what can there be in any that may cause him to glory? Milo that great Warriour began to weepe when he saw his armes by some fallen and weake, saying; Strength, strength is but vaine: Helen in her new glasse, viewing her old face, with smiling countenance, cryed; Beautie where is thy blase.

Crcesus with all his wealth, Aristotle with all his wit, all men with all their wisdom, haue and shall perish and turne to dust. But thou delightest to haue the new fashion, the Spanish Felt, the French Ruffe, the crue of Russians, all thine attire mishapen to make thee a Monster, and all thy time mispent to shew thee vnhappy. What should I goe about to decipher thy life, seeing thy beginning sheweth the end to be naught? Art not thou one of those Philautus, which seeketh to win credit with thy superiours by flatteries, and wyning out wealth from thy inferiours by force, and undermine thy equals by fraude? Dost thou not make the Court not onely a coner to defend thy selfe from wrong, but a colour also to commit in iurie? Art not thou one of those, that hauing gotten on their sleue the Cognizance of a Courtier, hast shaken from thy skirts the regard of courtesie? I cannot but lament (I would I might remedie) the great abuses that raigne in the eyes of the Emperour. I feare mee the Poet saith too truely, *Excit aula qui vult esse pius, virtus & summa potestas non coeunt.* Is not pietie turned all to policie, faith to force, right to rigour: doth he not best thine that worst deserueth, and he rule all the country that hath no conscience? Doth not the Emperours Court grow to this insolent blindnes, that all that see not their folly they account fooles; all that speake against it, praeise: laughing at the simplicitie of the one, and threatening the boldnesse of the other. Philautus if thou wouldest with due consideration weigh, how farre a Courtiers life is from a sound beleefe, thou wouldest either frame thy selfe to a new trade, or else amend thine old manners: yea, thou wouldest with Crates leaue all thy possessions, take thy bookes, and trudge to Athens
and

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and with Anexagoras, dispise wealth, to attaine wisdome: if thou hadest a great respect to die well, as thou hast care to live wantonly, thou shouldest with Socrates seek how thou mightest yeeld to death, rather then with Aristippus search how to prolong thy life.

Doest thou not know that where the tree falleth, there it lieth: and every ones death-day, is his domes day: That the whole course of life is but a meditation of death, a pilgrimage, a warfare: Hast thou not read, or dost thou not regard what is writtten, that we shall all bee cited before the Tribunall seate of God, to render a straight account of our stewardship? If then the reward be to be measured by the merits, what boote canst thou seek for but eternall paine, which here liest in continuall pleasure: So should thou live as thou maist die, and then shalt thou dye to live.

Wert thou as strong as Sampson, as wise as Salomon, as holy as David, as faithfull as Abraham, as zealous as Moses, as good as any that ever lived, yet shalt thou die as they have done, but not rise againe to life with them, unlesse thou live as they did.

But thou wilt say, that no man ought to iudge thy conscience but thy selfe, seeing thou knowest it better then any. O Philaeus, if thou search thy selfe and find not sin, then is thy case almost carelesse. The Patient, if Physicians are to bee credited, and common experience esteemed, is the neerest death when hee thinketh himselfe past his disease, and the lesse grieve hee feeleth, the greater fits he endureth: the wound that is not searched because it a little smarteth, is fullest of dead flesh, and the sooner it skinmeth the sooner it festreth.

It is said that Thunder brulleth the tree, but breaketh not the Barke, and pierceth the blade, and neuer hurteth the Scabbard: even so doth sinne wound the heart, but neuer hurt eyes, and infect the soule, though outwardly it nothing affect the body.

Descend therefore into thine owne conscience, confesse thy sinnes, refoyme thy manners, contemne the world, embrace
Christ.

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Christ, leave the Court, follow thy study, prefer holines before honour, honesty before promotion, Religion and brightness of life, before the overrashing desires of the flesh: remember the Bee, which out of the driest and bitterest Time, sucketh moyst and sweet Honey. And if thou canst, out of the Court, a place of more pomp then piety, sucke out the true iuice of perfection: but if thou see in thy selfe a will rather to goe forward, if the glittering face of faire Ladies, or the glittering shew of lusty gallants, or courtly fare, or any delicate thing, seems to entice thee to farther lewdnes, come from the Court to Athens; and so in shunning the causes of euill, thou shalt some escape the effect of thy misfortune: the more those things please thee, the more thou displeasest God, and the greater pride thou takest in sinne, the greater paine thou heapest to thy soule. Examine thine owne conscience, and see whether thou hast done as is required: if thou haue, thanke the Lord, and pray for increase of grace: if not, desire God to giue thee a willing mind to attaine faith & constancy to continue to the end.

Euphues to Eubulus

I Salute thee in the Lord, &c. Although I was not so witty to follow thy graine aduise when I first knew thee, yet doe I not lacke grace to giue thee thanks since I tried thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to piety, or as wise to comfort thee in thine age, as thou willing to instruct me in my youth, thou shouldst now with lesse greefe endure thy late losse, and with little care lead thy aged life.

Thou weepst for the death of thy Daughter, and I laugh at the folly of the Father, for greater vanity is there in the minde of the mourner, then bitterness in the death of the deceased. But she was amiable, but yet unfull: but she was young and might haue liued, but she was mortall and must haue died. I but her youth made thee often merry, I but thine age should once make thee wise: I but her Greene yeares were unfit for death

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death. I but thy hoarie hayres should despise life. Knowest thou not Ebulus, that life is the gift of God, death is the due of nature; as we receive the one as a benefit, so must we abide the other of necessity. Wise men have found that by learning, which old men should know by experience, that in life there is nothing sweete, in death nothing sower. The Philosophers accounted it the chiefest felicitie never to bee bozne: the second soone to die. And what hath death in it so hard, that we should take it so heavily? Is it strange to see that cut off, which by nature is made to be cut off? Or that melted, which is fit to be melted? Or that burnt, which is apt to be burnt? Or man to passe that is bozne to perish? But thou grantest that shee should have dyed, and yet art thou sorrowfull because shee is dead.

Is the death the better, if it bee the longer? No truly. For as neither he that singeth most or prayeth longest, or ruleth the stearne oftenest, but hee that doth it best, deserveth greatest praise: so he, not that hath most yeres, but many vertues, nor hee that hath grayest hayres, but greatest goodnesse, liveth longest. The chiefe beautie of life consisteth not in the numbring of many dayes, but in the using of vertuous doings. Amongst plants, those be best esteemed, that in shortest time bring forth much fruit. Wee not the fairest flowers gathered when they bee freshest: The youngest Beasts killed for Sacrifice, because they be finest: the measure of life is not length, but honestie, neither doe wee enter into life, to the end we should set downe the day of our death, but therefore do we live that we may obey him that made us, and bee willing to die whensoever hee shall call us.

But I will aske thee this question, whether thou waile the losse of thy daughter for thine owne sake, or for hers? if for thine owne sake, because thou didst hope in thine age to recover comfort, then is thy love to her but for thy commodity, and therein thou art but an unkind father: if for hers, thou dost mistrust her salvation, and therein thou shewest thy unconstant faith. Thou shouldst not weepe that shee hath runne
fast

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fast, but that thou hast done to slow, neither ought it to grieve thee that she is gone to her home with a few yeeres, but that thou art to goe with many.

But why goe I about to vse a long procelle to a little purpose? The bud is blasted as soone as the blowne Rose, the wind shaketh off the blossom as well as the fruit. Death neither spareth the golden locks nor the hoarie head.

I meane not to make a Treatise in the prayse of death, but to note the necessitie, neither to write what ioyes they receiue that die, but to shew what paines they indure that liue: And thou which art euen in the wane of thy life, whom nature hath nourished so long, that now shee beginneth to nod, mayst well know what griefes, what labours, what paines are in age, and yet wouldest be either young to indure many, or elder to bide more. But thou thinkest it honourable to goe to the graue with a gray head, but I deeme it more glorious to be buried with an honest name: Age saiest thou, is the blessing of God, yet the messenger of death. Descend therefore into thine owne conscience, consider the goodnes that cometh by the end, and the badnes which was by the beginning. Take the death of thy daughter patiently, and looke for thine owne speedily, so shalt thou performe both the office of an honest man, and the honour of an aged father, and so farewell.

Euphues to Philautus touching the death of

Lucilla.

I haue receiued thy Letters, and thou hast deceiued mine expectation, for thou seemest to take more thought for the losse of an harlot, then the life of an honest woman: Thou writest that shee was shamefull in her trade, and shamelesse in her end. I beleue thee: it is no maruaile that shee which liuing practised sinne, should dying bee voyde of shame: neither could there bee any great hope of repentance at the houre of death, where there was no regard of honest reputation in time of life.

Shee

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Shee was stricken suddenly, being troubled with no sickness: It may be, for it is commonly seene, that a sinfull life is rewarded with a sudden death; and a sweet beginning with a sorrowfull end.

Thou addest moreover, that she being in great credit with the States, died in great beggery in the Streets. Certes it is an old saying, That who so liueth in the Court, shall die in the straw: she hoped there by delights to gaine money, and by her deserts purchased misery; they that seeke to climbe by priuie sinne, shall fall with open shame; and they that couet to shew in vice, shall sinke in vanities to their owne perils.

Thou sayest, that for beautie she was the Hellen of Greece, and I durst sweare, that for beautilinesse shee might be the monster of Italy. In my mind, greater is the shame to be accounted an harlot, then the prayse to bee esteemed amiable. But where thou art in the Court, there is more regard of beauty then of honestie, and more are they lamented that die victiously, then they loned that liue verduously: for thou gauest as it were a sigh, which all thy companions in the Court seeme by thee to sound also, that Lucilla being one of so great perfection in all parts of her body, and so little pietie in the soule, should be as it were snatched out of the iawes of so many young Gentlemen. Well Philautus, thou takest not so much care for the losse of her, as I grieue for thy lewdnesse; neither canst thou sorrow more to see her die suddenly, then I to heare thee liue shamefully.

If thou meaneest to keepe me as a friend, shake off those vaine toys and dalliance with women, beleue me Philautus, I speak it with salt teares trickling downe my cheekes, the life thou liuest in the Court, is no lesse abhorred, then the wicked death of Lucilla detested; and more art thou scorned for thy folly, then she hated for her filthinesse.

The euill end of Lucilla, should mooue thee to begin a new life: I haue often warned thee to shun thy wonted trade, and if thou loue me, as thou protestest in thy Letters, then leaue all thy vices, and shew it in thy life. If thou meane not to

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amend thy manners, I desire thee to write no more to me, for I will neither answer thee, nor read them. The Jennet is as soone broken with a band as with a spur: a Gentleman as well allured with a word as with a sword.

Thou concludest in the end that Livia is sick: truly I am sorry, for she is a maiden of no lesse comelines then modesty; and hard it is to indge, whether she deserves more prayse for her beautie with the amorous, or admiration for her honesty of the vertuous: if thou loue me, embrace her, for she is able both to satisfie thine eye for choice, and instruct thy heart with learning. Commend me to her, and as I prayse her to thee, so will I pray for her to God, that either she may haue patience to endure her trouble, or deliuerance to escape her perill.

Thou desirest me to send thee the Sermons which were preached of late in Athens, I haue fulfilled thy request: but I feare me thou wilt vse them as S. George doth his horse, who is ever on his backe, but neuer rideth: but if thou wert as willing to reade them, as I was to send them, or as ready to follow them, as desirous to haue them, it shall not repent thee of thy labour, nor me of my cost. And thus farewell.

Euphues to Botonio to take his exile
patiently.

If I were as wise to giue thee counsaile, as I am willing to doe thee good, or as able to set thee at liberty, as desirous to haue thee free, thou shouldest neither want good aduice to guide thee, nor sufficient helpe to restore thee. Thou takest it heauily, that thou shouldest be accused without colour, and banished without cause: and I thinke thee happy to be so well rid of the Court, and be so void of crime.

Thou sayest, banishment is bitter to the free borne, and I deeme it the better, if thou bee without blame. There bee many meates which are so sore in the mouth, and sharpe in the maw, but if thou mingle them with swete sauces, they yeld both a pleasant

Letters of Euphues.

pleasant taste, and wholesome nourishment. Diners colours offend the eyes, yet having Greene among them, whet the sight. I speake this to this end, that though thy exile seeme grievous to thee, yet guiding thy selfe with the rules of Philosophy, it shall be more tolerable: hee that is cold, doth not cover himselfe with care, but with clothes: he that is washed in the raine, doleth himselfe by the fire, not by his fancy, and thou which art banished oughtest not with teares to bewaile thy hap, but in wisdom to heale thy hurt.

Nature hath given to man a Country no more then she hath house or lands, or livings. Socrates would neither call himselfe an Athenian, neither a Grecian, but a Citizen of the world. Plato would never account him banished, that had the Sunne, Ayre, Water, and Earth, that he had before, where he felt the Winters blast and the Summers blaze, where the same Sun, and the same Moone shined: whereby hee noted, that every place was a Country to a wise man, and all parts a Palace to a quiet mind.

But thou art driven out of Naples that is nothing. All the Athenians dwell not in Colliron, nor every Corinthian in Grecia, nor all the Lacedemonians in Pitania. How can any part of the world be distant far from the other, when as the Mathematicians set downe, that the earth is but a point being compared to the heavens?

Learn of the Bee, as well to gather honey of the weed as the flower, and out of farre Countries, to live as well as in thine owne. Wee is to be laughed at, which thinketh the Wine better at Athens then at Corinth, or the honey of a Bee sweeter that is gathered in Hybla, then that which is made in Mantua. When it was said in Diogenes teeth, that the Sinoponectes, had banished him Pontus, yea (said he) I them of Diogenes. I may say to thee, as Straconicus said to his guest, who demanded what fault was punished with exile, and hee answering, falsehood, why then said Straconicus, dost not thou practise deceit, to the end thou maist avoid the mischiefs that flow in thy Countrey?

Letters of Euphues.

And surely, if conscience bee the cause thou art banished the Court, I account thee wise in being so precise, that by the using of vertue thou mayst be exiled the place of vice. Better it is for thee to live with honesty in the Countrey, then with honour in the Court, and greater will thy praise be in flying vanity, then thy pleasure in following traynes. Chuse that place for thy Palace which is most quiet, custome will make it thy Countrey, and an honest life will make it a pleasant living. Philip falling in the dust, and seeing the figure of his shape perfect in the wall; God God, said he, we desire the whole earth, and see how little serueth.

Zeno hearing that his only bark wherein all his wealth was shipped, to haue perished, cried out; Thou hast done well Fortune to thrust me into my gowne again to embrace Philosophy. Thou hast therefore in my mind great cause to reioyce, that God by punishment hath compelled thee to strictnesse of life, which by liberty might haue been growne to lewdnesse. When thou hast not one place assigned thee therein to live, but one forbidden thee, which thou mayst leave, then thou being denied but one, that excepted, thou mayst chuse any. Moreover, this dispute with thy selfe, I beare no office, whereby I should either for feare please the Noble, or for gaine oppresse the needie. I am no Arbitrator in doubtfull cases, whereby I should either peruert iustice, or incurre displeasure. I am free from the broiles of the strong, and malice of the weak. I am out of the iniuries of the seditions, and haue escaped the threats of the ambitious. But as he that hauing a faire Orchard, seeing on tree blasted, recounteth the discommoditie of that, and passeth over in silence the fruitfulnessse of the other: So hee that is banished, doth alwaies lament the losse of his house, and the shame of his exile, not reioycing at the liberty, quietnesse, and pleasure that hee enioyeth by that sweet punishment.

The Kings of Persia were deemed happy, in that they passed their Winter in Babylon, in Media their Summer, and the Spring in Susis. And certainly the exile in this may be as happy, as any King in Persia, for he may at his leasure beginne his

Letters of Euphues.

owne pleasure, leade his Winter in Athens, his Summer in Naples, his Spring in Argos. But if hee haue any busines in hand, hee may studie without trouble, sleepe without care, and wake at his will without controulement.

Aristotle must dine when it pleaseth Philip, Diogenes when it lusteth Diogenes: the Courtier supposeth when the King is satisfied, but Botonio may not eate when Botonio is an hungred. But thou sayst that banishment is shamefull. No truly, no more then pouerty to the content, or gray haire to the aged. It is the cause that maketh thee shame: if thou wert banished upon choller, greater is thy credit in sustaining wrong, then thine enemies in committing iniurie; and lesse shame it is to thee to be oppressed by might, then theirs that wrought it for malice: but thou art more afraid then hurt.

The Vine tree groweth as soone in Pharos as in Ida; the Nightingall singeth as sweete in the Deserts as in the Woods of Creet. The wise man liueth as well in a farre Country, as in his owne home. It is not the nature of the place, but the disposition of the person that maketh the life pleasant. Seeing therefore Botonio, that all the Sea is apt for any fish, that it is a bad ground where no flower will grow, that to the wise man all Lands are fertile as his owne inheritance, I desire thee to temper the sharpnesse of thy banishment with the sweetnesse of the cause, and to measure the clearenesse of thine owne conscience with the spight of thine enemies quarrell, so shall thou reuenge thy malice with patience, and endure thy banishment with pleasure.

Letters of Euphues.

Euphues to a young Gentleman in Naples, named Alcuius,
who leauing his studie, followed all lightnesse, and
liued both shamefully and sinfully, to the
griefe of his friends, and discredite
of the Vniuersitie.



If I should talke in words of those things,
which I haue to conferre with thee in writings,
certes thou wouldest blush for shame, and I
weepe for sorrow: neither could my tongue bet-
ter that with modestie, neither could thine
eares heare that without glowing, which mine eyes can hard-
ly view without griefe. Ah Alcuius, I cannot tell whether I
shoul'd lament in thee thy want of learning, or thy wanton li-
ving, in one thou art inferiour to all men, in the other su-
perior to all beasts. Inasmuch as who seeth thy dull wit,
and marketh thy froward will, may well say that hee ne-
uer saw smack of learning in thy doings, nor sparke of Re-
ligion in thy life. Thou onely hauntest of thy Centry, tru-
lie thou wast made a Gentleman, before thou knewest what
honesty meant, and no more hast thou to boast of thy stocke,
then hee that being left rich by his father, dyeth a begger by
his folly. Nobilitie began in thine Ancesters, and ended in
thee: and the generositie that they gained by vertue, thou hast
blotted with vice.

If thou claime Centry by pedigree, practice gentlenesse by
thine honestie, that as thou challengest to bee Noble by bloud,
thou maist also proue Noble by knowledge: otherwise shalt thou
hang like a blast among the faire blossomes, and like a staine in
a piece of white Lawne. The Rose that is eaten with the can-
ker is not gathered, because it groweth on that stalke that the
swarte doth, neither was Helen made a Star because shee came
of that Egge with Castor, nor thou a Gentleman in that thy
Ancesters were of Nobilitie.

Letters of Euphues.

It is not the descent of birth, but the consent of conditions that maketh Gentlemen, neither great Mansions, but good manners that expresse the true Image of dignity. There is Copper coine of the stampe that gold is, yet is it not currant: there cometh poyson of the fish as well as good oyle, yet is it not wholsome: and of man may proceed an euill childe, and yet no Gentleman: For as the Wine that runneth on the lees, is not therefore to be accounted neat, because it was drawne of the same peece: or as the water that springeth from the Fountaines head, and floweth into the filthy channell, is not to bee called cleere because it came of the same streame: so neither is he that descendeth of noble parentage, if he differ from noble deeds, to be esteemed a Gentleman in that hee issued from the loines of a noble sire, for that he obscureth the Parents he came of, and discrediteth his owne estate.

There is no Gentleman in Athens but sorroweth to see thy behauiour so far to disagree from thy birth: for this say they all (which is the chiefest note of a Gentleman) that thou shouldest as well desire honesty in thy life, as honoꝝ by thy lineage: that the nature should not swarne from thy name, that as thou by duty shouldest be regarded for thy progeny, so thou shouldest endeavour by deserts to be reuerenced for thy piety.

The pure Corall is chosen as well by his vertue, as his colour: a King is known better by his courage then his Crowne: a right Gentleman is sooner seene by the tryall of his vertue, then in blazing of his armes.

But I let passe thy birth, wishing thee rather with Vlisses to shew it in wezkes, then with Ajax to boast of it with woꝝds: thy stock shall not be lesse, but thy modesty the greater. Thou liuest in Athens, as the Waspe doth among the Bees, rather to sting then to gather Honey, and thou dealest with most of thy acquaintance, as the Dogge doth in the Hanger, who neither suffereth the Horse to eat Hay nor wil himselfe. For thou being idle, wilt not permit any (as far as in thee lieth) to be wel employed. Thou art an heire to a faire living, that is nothing, if thou be disherited of learning; for better were it to thee to inherite

Letters of Euphues.

inherit righteousness then riches, and farre more seemely were it for thee to haue thy study full of Bookes, then thy purse full of money. To get goods is the benefit of Fortune, to keepe them the gift of Wisedome. As therefore thou art to possesse them by thy Fathers will, so art thou to increase them by thine owne wit.

But alas, why desirest thou to haue the reuenues of thy Parent, and nothing regardest to haue his vertues : Seekest thou by succession to inioy thy Patrimony, and by vice to obscure his piety : Wilt thou haue the title of his honour, and no touch of his honesty : Ah Alcuius, remember that thou art not borne to liue after thine owne lust, but to learne to die, whereby thou maiest liue after thy death. I haue often heard thy Father say, and that with a deepe sigh, the teares trickling downe his gray haire, that thy mother neuer longed more to haue thee bozne when she was in trauaile, then he to haue thee dead to ridde him of troubles. And not sildome hath thy mother wished, that either her wombe had been thy graue, or the ground hers. Yea, all thy friends with open mouth desire, that either God will send thee grace to amend thy life, or grieve to hasten thy death.

Thou wilt demand of me, in what thou doest offend : and I aske thee in what thou doest not sinne : Thou swearest thou art not couetous, but I say thou art prodigall, and as much sinneth he that lauisheth without meane, as hee that hoordeth without measure. But canst thou excuse thy selfe of vice, in that thou art not couetous : Certainly, no more then the murtherer could therefore be guiltlesse, because he is no roynar. But why goe I about to debate reason with thee, when thou hast no regard of honesty : though I leaue here to perswade thee, yet will I not cease to pray for thee. In the meane season I desire thee, yea, and in Gods name I command thee, if neither the care of thy Parents, whom thou shouldst comfort, nor the counsaile of thy Friends, which thou oughtest to feare, nor the authority of the Magistrate which thou shouldst reuerence, can allure thee to grace, yet the law of thy Saviour, who hath redeemed thee, and the

Letters of Euphues.

the punishment of the Almighty, who continually threatneth thee, should draw thee to amendment, otherwise as thou livest now in sinne, so shalt thou die with shame, and remaine with Sathan. From whom he that hath made thee, keepe thee.

Liuvia from the Emperours Court, to Euphues
at Athens.

If sicknesse had not put me to silence, and the weakenesse of my body hindered the willingnesse of my minde, thou shouldest haue had a more speedy answer, and I no cause of excuse. I know it expedient to returne an answer, but not necessary to write in post, for that in things of great importance, we commonly looke before we leape, and where the heart droopeth through faintnesse, the hand is enforced to shake through feblenesse.

Thou saiest thou understandest how men live in the Court, and of me thou desirest to know the estate of Women: certes to dissemble with thee, were to deceiue my selfe, and to cloake the vanity in Court, were to clog mine owne conscience with vices. The Emperesse keepeth her estate royall, and her Maidens will not leese an inch of their honoꝝ: she endeuoreth to let dolours godlawes, and they to breake them: she warneth them of excessse, and they study to exceed: she saith, that decent attire is good, though it be not costly, and they sweare vnlesse it be deare, it is not comely.

She is here accounted for a flut, that commeth not in her silks, and she that hath not euery fashion, hath no mans fauour. They that be most wanton, are reputed most wise, & they that be the idlest liuers, are deemed the finest louers. There is great quarreling for beauty, but no question of honesty: to conclude, both women and men haue fallen here in Court to such agreement, that they neuer iarre about matters of Religion, because they neuer meane to reason of them: I haue wished oftentimes, rather in the Countrey to spinne, then in the Court to daunce.

Letters of Euphues.

dauce, and truly a distaffe doth better become a Mayden, then a Lute, and fitter it is with the Spéele to practise how to liue, then with the pen to learne how to loue.

The Empresse giueth e nsample of vertue, and the Ladies haue no leisure to follow her. I haue nothing else to write. Here is no good newes as for bad I haue told sufficient: yet this I may adde, that some there bee which for their vertue deserue praise, but they are onely commended for their beauty: for this think Courtiers, that to be so honest, is a certaine kind of Country modesty, but to be amiable, the Courtly courtesie.

I meane shortly to sue to the Empresse to be dismissed of the Court; which if I obtaine, I shall think it a good reward for my seruice, to be so well rid from such security, for beleue me, there is scarce one in Court that either feares God, or meaneth good. I thanke thee for the booke thou diddest send me, and as occasion shall serue, I will write to thee.

Philautus beginneth a little to listen to counsaile, I with him well, and thee too, of whom to heare so much good, it doth not me a little good. Pray for me, as I doe for thee, and if opportunity be offered, wright to me: Farewell.

Euphues and his friend Liuia.

DEare Liuia, I am as glad to heare of thy welfare, as for-
rowfull to vnderstand thy newes, and it doth me as much
good that thou art recouered, as harme to thinke of those that
are not to be recured. Thou hast satisfied my request, and an-
swered my expectation. For I longed to know the manners of
Women, and looked to haue them wanton: I like thee well that
thou wilt not conceale their vanities, but I loue thee the better
that thou dost not follow them: to reprove sinne is the signe of
true honour, to renounce it, the part of honesty. All good
men will account thee wise for thy truth, and happy for
thy trespall, for they say, to abstaine from pleasure is the cheefest
piety, and I thinke in Court to restraine from vice is no little
vertue.

Strange

Letters of Euphues.

Strange it is, that the sound eye viewing of the soles should not be dimmed, that he that handleth pitch should not bee defiled, that they that continue in the Court should not bee infected. And yet it is no great marvaile, for by experience wee see, that the Adamant cannot draw yron, if the Diamond lie by it, nor vice allure the Courtier, if vertue be retained.

Thou praisest the Emperesse for instituting good lawes, and grieuest to see them violated by the Ladies. I am sorry to thinke it should be so, and I sigh in that it cannot be otherwise. Where there is no heed taken of a commandement, there is small hope to be looked for of amendment. Where duty can have no show, honesty can beare no sway. They that cannot bee enforced to obedience by authoritie, will neuer be won by fauor; for being without feare, they commonly are void of grace: and as far bee they carried from honour, as they be from awe, and as ready to despise the good counsell of their Maieres, as to contemne the good lawes of their Prince. But the breaking of lawes doth not accuse the Emperesse of vice, neither shall her making of them excuse the Ladies of vanities. The Emperesse is no more to bee suspected of erring, then the Carpenter that buildeth the house bee accused, because thieues haue broken it, or the Pint-maister condemned for his coyne, because the Traytor hath clipped it. Certainly, God will both regard the goble scale of the Prince, and reuenge the godlesse doings of the people. Whereouer, thou sayest, that in the Court all be sluts that swim not in silks, and that the idlest liuers are accounted the brayest louers. I cannot tell whether I should rather laugh at their folly, or lament their phrensie; neither doe I know whether the sinne be greater in apparrell which moueth to pride, or in affection which enticeth to penithnes, the one causeth them to forget themselves, the other to forgoe their senses, each to dectine their soule. They that thinke one cannot be cleanly without pride, will quickly iudge none to bee honest without pleasure; which is as hard to confesse, as to say, no meane to be without excesse: thou wishest to be in the country with thy distaffe, rather then to continue in the Court with thy delights. I cannot blame thee: for Greece

Letters of Euphues.

is as much to be condemned for learning as the Court for baw-
nery, and here maist thou liue with as good report for thine ho-
nour, as they with renoune for their beauty. It is better to spin
with Penelope all night, then to sing with Helen all day.

Huswifery in the Country is as much praised, as honour in
the Court. We thinke it as great mirth to sing Psalmes, as your
melody to chaunt Sonnets, and we account them as wise that
keepe their owne lands with credite, as you those that get o-
thers lining by craft: Therefore if thou wilt follow my aduice,
and persecute thine owne determination, thou shalt come out
of a warme Sonne into Gods blessing. Thou addest (I feare
me also thou erreſt) that in the Court there be some of great
vertue, wisdom, and sobriety: if it bee so I like it, and if that
thou sayest it is so, I beleue it. It may be, and no doubt it is in
the Court, as in all Riuer, some fish, some frogs: and as in all
Gardens, some flowers, some weeds: and as in all Trees some
blossomes, some blasts. Nylus breedeth the precious stone, and
the poisoned Serpent. The Court may as well nourish vertu-
ous Matrons, as the lewd minion. Yet this maketh me muse,
that they should rather be commended for their beauty, then for
their vertue, which is an infallible argument, that the delights
of the flesh are preferred before the holines of the spirit. Thou
sayest thou wilt sue to leaue thy seruice, and I will pray for thy
good successe. When thou art come into the Country, I would
haue thee first learne to forget all those things which thou hast
sene in the Court. I would Philautus were of thy mind to for-
sake his youthfull course: but I am glad thou writest that hee
beginneth to amend his conditions, hee runneth far that neuer
returneth, and he sinneth deadly that neuer repenteth. I would
haue him end as Lucilla began, without vice, and not beginne
as she ended, without honesty. I loue the man well, but yet I
cannot bryke his manners, yet I conceiue a good hope, that in
his age he will be wise, for that in his youth I perceiued him
witty. Hee hath promised to come to Athens; which if he doe,
I will so handle the matter, that either he shall abiure the Court
for euer, or absent himselfe for a yeare. If I bring the one to
paſſe,

Letters of Euphues.

pasſe, hee ſhall forgoe his old courſe; if the other, forget his ill conditions. Hee that in court will thriue to reape wealth, and liue wary to get worſhip, muſt gaine by good conſcience, and cline by wiſdome, otherwiſe his thriſt is but theft, where there is no regard of gathering; and his honour but ambition, where there is no care but for promotion. Philautus is too ſimple to vnderſtand the wiles in Court, and too young to vndermine any by craft, yet hath he ſholone himſelfe as farre from honeſty, as he is from age, and as full of craft, as hee is of courage. If it were for thy preferment and his amendment, I wiſh you were both married: but if he ſhould continue his folly, whereby thou ſhouldeſt fall from thy duty, I rather wiſh you both buried: Salute him in my name, and haſten his iourney, but forget not thine owne. I haue occaſion to go to Naples, that I may with more ſpeed arrive in England, where I haue heard of a Woman that in all qualities excelleth any man. Which if it be ſo, I ſhall thinke my labour as well beſtowed, as Saba did hers when ſhe trauailed to ſee Salomon. At my going if thou be in Naples, I will viſite thee: at my returne I will tell thee my iudgement. If Philautus come this Winter, he ſhall in this my pilgrimage be a partner. A pleaſant companion is a bait in a iourney. We ſhall there, as I heare, ſee a Court both braue in ſhew, and better in ſubſtance, more gallant Courtiers, more godly conſciences, as faire Ladies and fairer conditions. But I will not vaunt before the victorie, nor ſwear it is ſo, before I ſee it be ſo. Farewell, vnto whom aboue all, I wiſh well.

I haue finiſhed the firſt part of Euphues, whom now I left ready to croſſe the Seas to England, if the winde ſend him a ſhort cut, you ſhall in the ſecond part heare what newes hee bringeth: I hope to haue him returned within one Summer. In the meane ſeaſon I will ſtay for him in the Country, and as ſoone as he arriveth, you ſhall know of his coming.

FINIS.

1. *Leaves of English.*

The first of these is the fact that the
 British Museum is a public institution
 and is open to all. It is not a private
 collection and its objects are not for sale.
 The second is the fact that the British
 Museum is a museum of natural history
 and is not a museum of art. It is not
 a museum of the fine arts and its objects
 are not for sale. The third is the fact
 that the British Museum is a museum of
 natural history and is not a museum of
 art. It is not a museum of the fine arts
 and its objects are not for sale.

[illegible]

21413

EVPHVES AND HIS ENGLAND.

Containing his Voyage and Adventures:
Mixed with sundry pretty Discourses of honest
Loue, the Description of the Country, the Court,
and the mannes of the Ile.

Delightfull to be read, and nothing hurtfull to be
*regarded: wherein there is small offence by lightnes gi-
uento the wise, and lesse occasion of loosenesse
proffered to the wanton.*

By IOHN LYLIE Master of Arts.

Commend it, amend it.



Printed at London by IOHN BEALE, for
IOHN PARKER. 1623.

THE HISTORY

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To the right Honorable my very good Lord and
Master, Edward de Vere, Earle of Oxenford, Vicount,
Bulbeck, Lord of Eſcales and Badlesmere, and Lord
great Chamberlain of England, John Lylls miſteth
long life with increaſe of Honour.

THe firſt picture that Phidias the firſt Painter ſhadowed, was the portraiture of his own perſon, ſaying thus; If it be well, I wil paint many beſides Phidias; if ill, it ſhall offend none but Phidias. In the like manner ſaith it with me (right Honorable) who neuer before handling the penſill, did for the firſt counterfait, colour mine own Euphues being of this mind, that if it were liked, I would draw more beſides Euphues; if loathed, griue none but Euphues. Since that, ſome there haue been, that either diſſembling the faults they ſaw, for feare to diſcourage me, or not examining the for loue they bare to me, that praiſed my old worke, & vrged me to make a new, whoſe words I thus answered; If I ſhould coine a worſe, it would be thought that the former was framed by chance, as Protogenes did the forme of his dogge; if a better, for flattery, as Narciffus did, who onely was in loue with his own face; if none at all, as froward as the Muſitions, who being intreated, will ſcarſe ſing Sol Fa, but not deſired, ſtraine above Ela.

But their importunity admitted no excuſe, inſomuch that I was enforced to prefer their frienſhip before mine owne fame, being more carefull to ſatiſfie their requests, then fearefull of others reports; ſo that at laſt I was content to ſet another face to Euphues, but yet iuſt behind the other, like the image of Ianus, not running together like the Hopplitides of Parrhaſius, leſt thy ſhould ſeem ſo vnlike brothers, that they might be both thought baſtards. The picture whereof I yeeld as common for all to view, but the patronage only to your Lordſhip, as able to defend; knowing that the face of Alexander ſtamped in copper doth make it currant, that the name of Cæſar wrought in Canuas, is eſteemed as Cambrick, that the very feather of an Eagle is of force to conſume the Beetle.

I have brought into the world two children: of the first I was delivered before my friends thought me conceived: of the second, I went a whole yeere big, & yet when every one thought me ready to lie down, I did then quicken. But good housewives shall make my excuse, who know that Hens doe not lay Egges when they cluck, but when they cackle, nor men set forth books when they promise, but when they performe. And in this I resemble the Lapwing, who fearing her young ones to be destroyed by passenger, flieth with a false cry far from the nests, making those that looke for them, seek where they are not: so I suspecting that Euphues would be carped of some curteous Reader, thought by some false shew to bring them in hope of that which I then meant not, leading them with a longing of a second Part, that they might speake well of the first, being neuer farther from my study, then when they thought me howering over it.

My first burthen, comming before his time, must needs be a blind whelpe: the second brought forth after his time, must needs bee a Monster. The one I sent to a Noble man to nurse, who with great loue brought him up for a yeer: so that wheresoeuer he wander, he hath his nurses name in his fore-head, where sucking his first milke, he cannot forget his first Master.

The other (right Honorable) being yet in his swathe clouts, I commit most humbly to your Lordships protection, that in his infancy he may be kept by your good care from falles, and in his youth, by your great countenance shielded from blowes, and in his age, by your gracious countenance defended from contempt. He is my youngest and my last, and the paine that I sustained for him in travell, hath made me past teeming, yet doe I thinke my selfe very fertile, in that I was not altogether barrẽ. Glad I was to send them both abroad, lest making a wanton of my first, with a blind conceit I should resemble the Ape, and kill it by culling it; and not able to rule the second, I should with the Viper, loose my blood with mine owne brood. I winnes they are not, but yet brothers, the one nothing resembling the other, and yet as all children are now a dayes, both like the Father.

THE EPISTLE DEDICATORY.

Wherein I am not unlike unto the unskilfull Painter, who ha-
u-
ing drawn the Twinnes of Hippocrates (who were as like as out-
pease is to another) & being told of his friends, that they were no
more like then Saturne & Apollo, he had no other shift to mani-
fest what his worke was, then ouer their heads to write, The Twins
of Hippocrates. So may it be, that had I not named Euphues, few
would haue thought it had been Euphues, not that in goodnesse
the one so far excelleth the other, but that both being so bad, it is
hard to Iudge which is the worst. This unskilfulnesse is no waies
to be couered, but as Acchius did his shortnes, who being a little
Poet, framed for himselfe a great picture: so I being a naughty
Painter, haue gotten a most noble Patron; being of Vlysses
mind, who thought himselfe safe vnder the shield of Ajax.

I haue now finished both my labors, the one being hatched in the
hard Winter with the Alcion, the other not daring to bud till the
cold were past, like the Mulbery. In either of the which, or in both,
if I seeme to gleane after anothers cart for a few eares of corne, or
of the tailors shreds to make me a livery, I will not deny but that
I am of those Poets, which the Painters faine to come vnto Ho-
mers bason, there to lap vp that he doth cast vp.

In that I haue written, I desire no praise of others, but patience;
altogether unwilling, because euery way unworthy to be accounted
a worke-man. It sufficeth me to be a water-bough, no bud, so I may
be of the same root: to be the yron, no Steele, so I may be in the same
blade: to be viniger, no wine, so it be in the same caske: to grind co-
lours for Appelles, though I cannot garnish, so I be of the same
shop. What I haue done, was only to keepe my selfe from sleep, as the
Crane doth the stone in her foot: and I would also with the same
Crane I had been silent holding a stone in my mouth: But it fal-
leth out with me as with the yong wrastler that came to the games
of Olympus, who hauing taken a foile, thought scorn to leane till
he had receiued a fall: or him that being pricked in the finger with
a bramble, thrusteth his whole hand amongst the thornes for an-
ger. For I seeing my selfe not able to stand on the ice, did neuer-

THE EPISTLE DEDICATORY.

thelesse aduventure to run, and being with my first Booke brought into disgrace, could not cease until I was brought into contempt by the second: wherein I resemble those that hauing once wet their feet, care not how deepe they wade.

In the which my wading (right Honorable) if the enuious shall clap lead to my heeles to make me sinke, yet if your Lordship with your little finger do but hold me up by the chinne, I shall swimme, and be so farre from being drowned, that I shall scarce be duckt.

When Bucephalus was painted, Appelles craued the iudgment of none but Zeuxes: when Iupiter was carued, Prius asked the censure of none but Lisippus: now Euphues is shadowed, onely I appeale to your Honour, not meaning thereby to be carelesse what others thinke, but knowing that if your Lordship allow it, there is none but will like it: and if there be any so nice whom nothing can please, if he will not commend it, let him amend it.

And here (right Honorable) although the history seeme vnperfect, I hope your Lordship will pardon it. Nichomachus left Tindarides rawly for feare of anger, not for want of Art. Timomachus broke off Medea scarce halfe colored, not that he was not willing to end it, but that he was threatned. I haue not made Euphues to stand without legs, for that I want matter to make them, but might to maintaine them; so that I am enforced with the old Painters, to colour my Picture but to the middle, as he that drew Cyclops, who in a little Table made him to lie behind an Oake, where one might perceiue but a peece, yet conceiue that all the rest lay behind the tree: or as he that painted a horse in the riuer with halfe legs, leauing the pasterms for the viewer to imagin, as in the water.

For he that vieweth Euphues wil say that he is drawn but to the waist: that he peepeth as it were from behind some Screen, that his feet are as it were in the water; which maketh mee present your Lordship with the wounded body of Hector, as it appeared to Andromache, & with halfe a face, as the Painter did him that had but

THE EPISTLE DEDICATORY.

But one eye; for I am compelled to draw a hose on, before I can finish the leg, and in stead of a foot to set downe a shooe. So that where as I had thoght to shew the cunning of a Chyrurgiõ by mine Anatomy with a knife, I must play the Tailor on the shop-board with a paire of sheeres. But whether Euphues limp with Vulcan, as born lame, or goe on stilts with Amphionax for want of legs, I trust I may say, his feet should haue been old Helena: for the poore Fisherman that was warned he should not fish, did yet at his doore make Nets: and the old Vintenor of Venice, that was forbidden to sell wine, did notwithstanding hang out an Iay-bush.

This Pamphlet (right Honorable) containing the estate of England, I know none more fit to defend it, then one of the Nobility of England, nor any of the Nobility more antiët or more honorable, then your Lordship. Besides that, describing the condition of the English Court, and the Maiesty of our dread Soueraigne, I could not find one more noble in the Court then your Honour, who is, or should be under her Maiesty. chiefest in Court: by birth borne to the greatest office, and therefore me thought by right to be placed in great authority. For who so compareth the honour of your Lordships noble house, and the fidelity of your Ancestors, may well say, which no other can truely gain-say, VERO NIHIL VERIVS. So that I commit the end of all my paines unto your most Honourable protection, assuring my selfe that the little Cock-boat is safe when it is hoised into a tallship, that the Cat dare not fetch the Mouse out of the Lions denne, that Euphues shall be without danger by your Lordships patronage: otherwise I cannot see, where I might find succour in any noble patronage. Thus praying continually for the increase of your Lordships honour, with all other things that you would wish, or God will grant, I end.

Your Lordships most dutifull command,

John Lylie.

**To the Ladies and Gentle-women of
England, *Iohn Lylie* wisheth what
they would.**

A Raine hauing wouen in cloth of Arras a Raine-bowe
of sundry filkes, it was objected vnto her by a Lady
more captious then cunning, that in her work there
wanted some colours, for that in a Raine-bow there
should be all. Vnto whom she replied, if the colours
lacke thou lookest for, thou must imagine that they are on the
other side of the cloth: for in the Skie we can discerne but one side
of the Raine bow, and what colours are in the others, see we can-
not, guesse we may.

In the like manner (Ladies and Gentlewomen) am I to shape an
answer in the behalfe of *Euphues*, who framing diuers questions &
quicks of loue, if by some more curious then needeth, it shal be told
him, that some sleights are wanting, I must say they are noted in
the backside of the book. When *Venus* is painted, we cannot see her
backe, but her face; so that all other things that are recounted in
loue, *Euphues* thinketh them to hang at *Venus* backe in a busset,
which because he cannot see, he will not set downe. Those discour-
ses, I haue not clapt in a cluster, thinking with my selfe, that La-
dies had rather be sprinkled with sweet water, then washed: so
that I haue sewed them here and there, as it were Straw-berries, not
in heaps as Hops be, because I perceiue you haue more delight to
gather flowers one by one in a Garden, then to snatch them by
handfuls from a Gatland.

It resteth, Ladies, that you vouchsafe the paines to read in, but at
such times as you spend in playing with your little dogs. And yet
will I not pinch you of that pastime, for I am content that your
dogs lie in your laps, so *Euphues* may be in your hands: that when
you shall bee weary in reading of the one, you may bee ready to
sport with the other, or handle him as you doe your iunkets, that
when you can eate no more, you tie some in your napkin for your
children: or if you be filled with the first part, put the second in
your pocket, for you waiting maides! *Euphues* had rather bee shut
in

To the Ladies and Gentlewomen.

in a Ladies coffer; then open in a Schollers study.

Yet after dinner you may ouer-look him to keepe you from sleepe, or if you be heauy, to bring you asleepe: for to worke vpon a full stomacke is against Physicke, and therefore better it were to hold *Empbes* in your hands, though you let him fall when you be willing to winke, then to sewe in a clout and pricke your fingers when you begin to nod.

Whatsoeuer he hath written, it is not to flatter, for hee neuer reaped any reward by your sex, but repentance, neither can it bee to mock you, for he neuer knew any thing by your sex but righteousness. But I feare no anger for saying wel, when there is none but thinketh she deserveth better. She that hath no glasse to dresse her head, will vse a bowle of water: she that wanteth a sleeke-stone to smooth her linnen, will take a Pibble: the country-dame girdeth herselfe as frait in the wast with a course caddis, as the Madam of the Court with a silke Riband. So that seeing every one so willing to be pranked, I could not thinke any one vnwilling to bee praised. One hand washeth another, but they both wash the face: one foot goeth by another, but they both carry the body: *Empbes* & *Philantus* praise one another, but they both extol women. Therefore in my mind, you are more beholding to Gentlemen that make the colours, then to the Printers, that draw your countersait: for that *Apelles* cunning is nothing, if hee paint with water, and the beauty of women not much, if they goe vnpraised.

If you thinke this loue dreamed, not done, yet me thinketh you may as well like that loue which is penned and not practised, as that flower that is wrought with a needle, and groweth not by nature: the one you weare in your heads for the faire sight, though it haue no sauour, the other you may reade for to passe the time, though it bring small pastime.

You choose cloth that will weare whitest, not that will last longest: colours that looke freshest, not that endure soundest: and I would you would read bookes that haue more shew of pleasure, then ground of profit: then should *Empbes* bee as often in your hands, being but a toy, as Lawne on your heads being but trash; the one will be scarce liked after once reading, and the other is worne out after the first washing.

There is nothing lighter then a fether, yet is it set a loft in a wo-

To the Ladies and Gentlewomen.

mans hat; nothing slighter then a haire, yet is it most frilled in a Ladies head, so that I am in good hope, though there bee nothing of lesse account then *Euphues*, yet he shall bee marked with Ladies eyes, and liked sometimes in their eares: for this I haue diligently obserued, that there shall be nothing found, that may offend the chaste minde with vnseemly termes or vncleanly talke.

Then Ladies I commit my selfe to your courtesies, crating this only, that hauing read, you conceale your censure, writing your iudgements, as you do the Posies in your Rings; which are alwaies next to the finger, not to be seene of him that holdeth you by the hands, and yet knowen to you that weare them on your hands: if you be wrang (which cannot be done without wrong) it were better to cut the shooe then burne the last. If a Taylor make your Gowne too little, you couer his fault with a broad stomacher; if too great, with a number of pleights; if too short, with a faire guard; if too long, with a false gathering: my trust is you will deale in the like manner with *Euphues*: that if we haue not fed your humour, yet you will excuse him more then the Taylor: for could *Euphues* take the measure of a womans minde, as the Taylor doth of her body, he would go as neere to fit them for a fancy, as the other doth for a fashion.

He that weighs windes; must haue a steddy hand to hold the Ballance: and he that searcheth a womans thoughts, must haue his own stayed. But lest I make my Epistle, as you doe new-found Bracelets, endlesse, I will frame it like a Bullet, which is no sooner in the mould, but it is made. Committing your Ladiships to the Almighty, who grant you all you would haue and should haue: so your wishes stand with his will. And so I humbly bid you farewell.

Your Ladiships to command,

John Lylie.

John Lylie
of the City of London
James

TO THE GENTLEMEN Readers.

Gentlemen, Euphues is come at the length, though too late: for whose absence, I hope three bad excuses shall stand in stead of one good reason. First, in his travell you must thinke he loytered, tarrying many a month in Italy, viewing the Ladies in a Painters shop, when he should have been on the Seas in a Merchants ship, not unlike unto an idle house-wife, who is catching of flies, when shee should sweepe Cobwebs.

Secondly, being a great start from Athens to England, he thought to stay for the advantage of a Leap-yeere: and had not this yeere leapt with him, I thinke he had not yet leapt hither.

Thirdly, being arrived, he was as long in viewing of London, as he was in coming to it, not far differing from Gentlewomen, who are longer in dressing their heads then all their whole bodies. But now he is come, Gentlemen, my request is onely to bid him welcome: for diners there are, not that they dislike the matter, but that they hate the man, that will not sticke to teare Euphues, because they doe envy Lylic: wherein they resemble angry dogs, which bite the stone, not him that throweth it; or the cholericke Horse-rider, who being cast from a young Colt, and not daring to kill the horse, went into the Stable to cut the Saddle.

These be they that thought Euphues to be drowned, and yet were never troubled with drying of his clothes: but they ghesped as they wished, and I would it had happened as they desired. They that loath the Fountaines head, will never drinke of the little Brookes: they that seeke to poyson the fish, will never eate the Spawne: they that like not me, will not allow any thing that is mine.

But as the Serpent Prothirus, though he be full of poyson, yet having no teeth, hurteth none but himselfe: so the envious, though they swell with malice till they burst, yet having no teeth to bite, I have no cause to feare. Only my sute is to you, Gentlemen, that if any thing be amisse, you pardon it:

To the Gentlemen Readers.

If well, you defend it: and howsoeuer it be, you accept it:

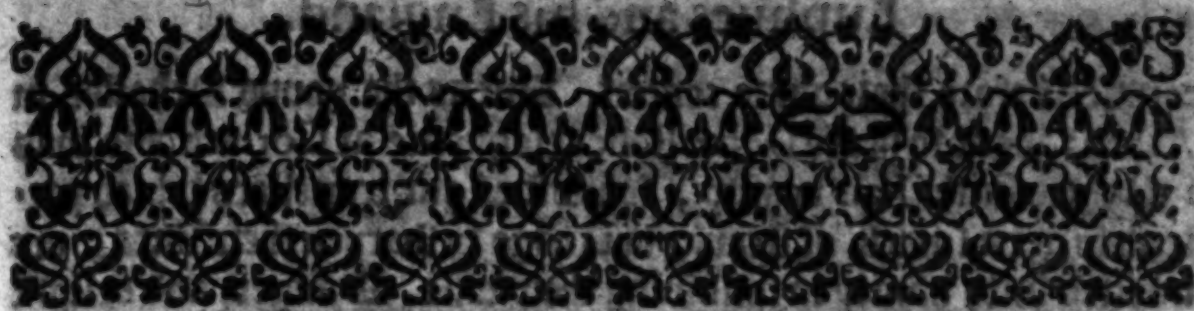
Faults escaped in the printing, corrected with your pennes; omitted by my negligence, overslips with patience, committed by ignorance, remit with fauour. If in euery part it seeme not alike, you know that it is not for him that fashioneth the shooe, to make the graine of the leather. The old Heremite will haue his talke saner of the Cell; the old Courtier, his first loue taste of Saturne; yet the last Louer, may happily come somewhat neere Iupiter. Louers when they come into a Garden, some gather Nettles, some Roses, one Time another Sage, and euery one that for his Ladies fauour, that she fowreth: in so much as there is no weede almost, but is mone.

If you Gentlemen, doe the like in reading, I shall be sure all my discourses shall be regarded, some for the swell, some for the smart, all for a kind of louing swacke: Let euery one follow his owne fancy, and say that is best, which he liketh best. And so commit euery mans delight to his owne choice, and my selfe to all your courtesies.

Yours to vse

John Lylye,





EVPHVES AND HIS ENGLAND.

EYphues, having gotten all thinges necessary for his voyage into England, accompanied onely with Philautus, took shipping the first of December 1579. by our English computation: who as one resolved to see that with his eyes, which hee had oftentimes heard with his eares, began to use this perswasion with his friend Philautus, as well to counsell him how he should behaue himself in England, as to comfort him now being on the Seas. As I haue found thee willing to be a fellow in my trauell, so would I haue thee ready to be a follower of my counsell: in the one thou shalt shew thy good will, in the other manifest thy wisdom. We are now sailing into an Iland of small compasse, as I guesse by their Maps, but of great civility, as I heare by their manners: which if it be so, it becometh vs to be more inquisitiue of their conditions then of their Country, & more carefull to marke the natures of their men, then curious to note the situation of the place. And surely we thinketh we cannot better bestow our time on the Sea, then in aduice how to behaue our selues when we come to the shore: for greater danger is there to arrive in a strange Country, where the inhabitants be politike, then to be tossed with the troublesome waues, where the Marriners be unskilfull. Fortune guideth men in the rough Sea, but wisdom ruleth them in a strange Land.

If travellers in this our age, were as weary of their conditions, as they be venturous of their bodies, or as willing to reape profit by their paines, as they are able to endure perill for their pleasure, they would either prefer their owne soile befoze a strange land, or good counsell

Euphues and his England.

counsell befoze their owne conceit. But as the young Scholler in Athens, went to heare Demostenes eloquence at Corinth, and was intangled with Laïs beauty, so most of our travellers which pretend to get a smack of strange language to sharpen their wits, are infected with vanity in following their toils. Danger and delight grow both upon one stalk, the Rose and the Canker in one budde, white and blacke are commonly in one border. Seeing then my good Philautus, that we are not to conquer wilde beasts by sight, but to confer with wise men by policy, we ought to take greater heed that we be not intrapped in folly, then feare to be subdued by force: And here by the way it shall not be amisse, as well to drine away the tediousnes of time, as delight our selues with talke, to rehearse an old Treatise of an ancient Hermit, who meeting with a Pilgrime at his Cell, uttered a strange and delightfull Tale: which if thou Philautus art disposed to heare, and these present attentine to haue, I will spend some time about it, knowing it both fit for vs that be travellers to learne wit, and not unfit for those that be Merchants to get wealth.

Philautus, although the stumps of loue so sticked in his minde, that he rather wished to heare an Elegie in Ouid, then the tale of an Heremit; yet was he willing to lend his eare to his friend, who had left his heart with his Lady. For you shall vnderstand, that Philautus hauing read the cooling card which Euphues sent him, sought rather to answer it, then allow it. And I doubt not but if Philautus fall into his old baine in England, you shall heare of his new deuice in Italy. And although some shall thinke it impertinent to the History, they shall not finde it repugnant, no more then in one Rosegay to set two flowers, or in one counterfeitt two colours, which bringeth more delight then disliking. Philautus answered Euphues in this manner.

My good Euphues, I am as willing to heare thy tale, as I am to be partaker of thy travell: yet I know not how it cometh to passe, that my eyes are either heauy against soule weather, or my head so drowlie against some ill newes, that this tale shall come in good time to bring mee asleepe, and then shall I get no harme by the Heremite, though I get no good: the other, that

Euphues and his England.

that were in the Ship, flocked about Euphues, who began in this manner:

There dwelt sometimes in the Iland Scirum, an ancient Gentleman called Cassander, who aswell by his being a long gatherer, as his trade, being a lewd usurer, waxed so wealthy, that he was thought to haue almost all the money in that Country in his owne Coffers; being both aged and sickely, found such weakenesse in himselfe, that he thought Nature would yeld to death, and Physicke to his diseases. This gentleman had one onely Son, who nothing resembled the Father either in fancy or fauour: which the old man perceiving, dissembled with him both in nature and honesty, whom he caused to be called vnto his bedde side, and the chamber being voided, he brake with him in these tearmes.

Callimachus, (so: so was he called) thou art to young to die, and I too old to liue: yet as Nature must of necessity pay her debt to Death, so must she also shew her deuotion to thee, whom I aline had to be the comfort of mine age, and whom alone I must leave behind me so: to be the onely maintainer of all my honour. If thou couldest aswell conceiue the care of a father, as I can leuell at the nature of a childe, or were I as able to vtter my affection towards a Sonne, as thou oughtest to be to thy duty to thy Sire, then wouldest thou desire my life to enjoy my counsell, and I should correct thy life to amend thy conditions: yet so tempered, as neither rigour might detract any thing from affection in me, or feare any whit from thee in duty. But seeing my selfe so feeble that I cannot liue to be thy guide, I am resolved to giue thee such counsell as may doe thee good: wherein I shall shew my care and discharge my duty. My good Sonne, thou art to receiue by my death wealth, and by my counsell wisdom, and I would thou wert as willing to imprint the one in thy heart, as thou wilt be ready to bare the other in thy purse: to be rich is the gift of Fortune, to be wise, the grace of God. Haue more minde on thy Bookes, then on thy bags, more desire of godlinesse then gold, greater affection to die well, then to liue wantonly.

But as the Cyprusse tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dieth: so vnbriol'd youth, the more it is by graue aduice counselled, or by correction controlled

Euphues and his England.

controled, the sooner it falleth to confusion, having all reasons that would bring it from folly, as that tree doth all remedies that should make it fertile.

Alas Callimachus, when wealth cometh into the hands of youth before they can use it, then fall they to all disorder that may be, feeding that with a fork in one yeere, which was not gathered with a rake in twenty. But why discourse I with thee of worldly affaires, being my selfe going to heauen: Here Callimachus, take the key of yonder great barred Chest, where thou shalt finde such store of wealth, that if you use it with discretion, thou shalt become the onely rich man of the world. Thus turning him on the left side, with a deepe sigh and pittifull grone, gave up the ghost.

Callimachus, having more minde to looke to the locke, then for a shrouding sheet; the breath being scarce out of his fathers mouth, and his body yet panting with heat, opened the Chest, where he found nothing but a letter written very faire, and sealed up with his signet at armes, with this superscription:

In finding nothing, thou shalt gaine all things.

Callimachus, although he were abashed at the sight of the empty Chest, yet hoping this letter would direct him to the golden mine, he boldly opened it, the contents whereof followed in these termes.

Wildome is great wealth, sparing is good getting, thrift consisteth not in gold, but grace. It is better to die without money, then to live without modesty. But no more cloathes on the backe, then will expell cold, neither any more meat in the belly, then may quench hunger. Use not change in attire, nor variety in thy diet, the one bringeth pride, the other surfeits. Each vaine, voice of piety: both costly, wide of profit.

Go to bedde with the Lambe, and rise with the Lark: Hate watching in the night, breedeth vnquiet, and long sleeping in the day, vngodlinesse: fly both, this as batwolsome, that as vnhouse. Enter not into bands, nor not for thy best friends: Hee that payeth another mans debts seeketh his owne decay: it is as rare to see a rich surety, as a blacke swan; and hee that lendeth to all that will borrow,

Euphues and his England

know, the worth great good will, but little wit. Lend not a penny without a pawne, for that will be a good gage to borrow. Be not hasty to marry: it is better to have one plough going then two Cradles; and more profit to have a barn filled, then a bed. But if thou canst not live chastly, choose such a one as may be more commended for humility then beauty. A good huswife is a great patrimony, and shee is most honourable that is most honest. If thou desire to be old, beware of too much wine: if to be wealthy, take heed of many women. If to be rich, then playing at games: Long quaffing maketh a short life: fond lust causeth drie bones; and leane pastimes naked purses. Let the Cooke be thy Physitian, and the Chambers thy Apothecaries Shop: He that for euery qualme will take a receipt, and cannot make two meales, vnlesse Galen be his Gods good, shall be sure to make the Physitian rich and himselfe a begger; his bodie will neuer be without diseases, and his purse euer without money.

We not too lauish in giuing almes: the charity of this country is, God helpe thee and the courtisie, I haue the best wine in the towne for you.

I live in the Countrey, not in the Court, where neither grasse will grow, nor molle cleaue to thy heeles.

Thus hast thou, if thou canst vse it, the whole wealth of the world; and he that cannot follow good counsell, neuer can get commodity. I leaue thee more then my father left me, for he dying, gaue me great wealth, without care how I might keepe it: and I giue thee good counsell, with all meanes how to get riches. And no doubt, what so is gotten with wit, will be kept with warinesse, and increased with wisdom.

God blesse thee, and I blesse thee: and as I tender thy safety, so God deale with my soule.

Callimachus was stricken into such a maze at his Fathers last Will, that he had almost lost his former wit; and being in an extreme rage, rent his clothes and tearing his haire, hee vttered these words.

Is this the nature of a Father to deuine his Son, or the part of crabbed age, to delude credulous youth: Is it the death-bed, which ought to be the end of deuotion, become the beginning of deceit?

Euphues and his England.

Oh Callander, friend I cannot terme thee, saying thee so unkind; and Father I will not call thee, whom I find so unnatural.

Who so shall heare of this ungratefulness, will rather lament thy dealing then thy death, and marvel, that a man affected outwardly with such great gravitie, should inwardly be infested with so great guile. Shall I then shew the dutie of a child, when thou hast forgot ten the nature of a Father? No, no: for as the torch turned downward, is extinguished with the selfe same ware, which was the cause of his light: so nature turned to unkindnesse, is quenched by those meanes it should bee kindled, leaving no branch of love, where it found no root of humanitie. Thou hast carried to thy grave more gray haire then yeres, and yet more yeres then vertues. Couldst thou vnder the image of so precise holines, harbour the expresse patterne of barbarous cruelty? I see now, that as the canker leaseth entred into the white Rose, so corruption doth easily creepe into the white Head. Would Callimachus could as well digest thy malice with patience, as thou didst disguise it with craft: or would I might either bury my care with thy carcase, or that thou hadst ended thy defame with thy death. But as the hearbe Moly hath a flower as white as Snow, and a roote as blacke as Inke, so age hath a white head, shewing pittie, but a blacke heart, swelling with mischief. Whereby I see that old men are not unlike vnto the old Trees, whose Barkes seeme to bee sound, when their bodies are rotten.

I will mourne, not that thou art now dead, but because thou hast lived so long; neither do I weep to see thee without breath, but to find thee without money. In stead of copie thou hast left me counsell. A politike old man, didst thou learne by experience, that an edge can be any thing woorth, if it haue nothing to cut: or that Spinners could worke without mettals, or wisdomethrue without wherewith? What availeth it to be a cunning Lapidary, and haue no stones: or a skilfull pilot, and haue no ship: or a thrifty man and haue no money? wisdometh hath no mint, counsel is no conyer: He that in these dayes seeketh to get by wealth, by wit without friends, is like vnto him that thinketh to buy meat in the Market for honesty without money: which thriveth on either side so wel, that the one hath a wittie head, and an empty purse; the other a godly mind, and an empty belly.

Euphues and his England.

Yea, such a world it is, the gods can doe nothing without gold, and who of more might: no: Princes any thing without gifts, and who of more State: no: Philosophers any thing without gilt, and who of more wisdom: for as amongst the Egyptians there was no man esteemed happy that had not a beast full of spots; so amongst vs there is none accounted wise, that hath not his purse full of gold: and hadst thou not loved money so well, thou wouldest neuer have liued so warily, and died so wickedly, who either burying thy treasure, doth hope to meet it in Hell; or borrowing it of the Devil, hast rendred him the whole: the interest whereof, I seate mee, commeth to no lesse then the price of thy soule.

But whether art thou carried Callimachus? rage can neither reduce thy Fathers life, or recover his treasure. Let it suffice thee that he was unkind, and thou unfortunate; that he is dead and heareth thee not, that thou art alive and profitest nothing.

But what: did my Father thinke, that too much wealth would make me proud, and feared not too great misery would make mee desperate: Whilist hee was beginning afresh to renew his complaints and reuile his parents, his kind folke assembled, who caused him to bide his lanish tongue, although they marvelled at his piteous tale; for it was wel knowne to them al, that Cassander had more money then halfe the Country, and loved Callimachus better then his owne selfe.

Callimachus by the importunitie of his allies, repressed his rage, setting in order for all things requisite for his Fathers Funerals; who being brought with due reuerence vnto the graue, hee returned home, making a short Inuentory to his Fathers long will. And having made readie money of such moveables as were in his house, put both them and his house into his purse, resolving now with himselfe in this extremitie, either with the hazard of his labour to gaine wealth, or by misfortune to seeke death, accounting it as great shame to liue without trauell, as grieve to bee left without treasure. And although he was earnestly entreated, as well by good proffers as gentle perswasions, to weane himself from so desolate or rather desperate life, he would not hearken either to his owne commodities or counsels: for seeing (said he) I am left heere to all the world, I meane to execute my authoritie, & to claime my lands in all

Euphues and his England.

places of the world. Who now so rich as Callimachus? who had as many revenues every where as in his own Countrey. Thou being in a readines to depart, apparreled in all colours, as one fit for all companies, and willing to see all Countreies, Iournied three or foure dayes very deuoutly like a Pilgrime, who straying out of his pathway, and somewhat weary, not used to such day labours, rested himselfe vpon the side of a silver streame: euen almost in the griping of the Euening: where thinking to steale a nap, began to close his eyes.

As hee thus lay betwene slumbring and waking, hee heard one cough piteously, which caused him to start: and seeing no creature, hee searched diligently in every bush, and vnder every shrub: at the last hee lighted on a little Cate, where thrusting in his head, more bold then wise, hee espyed an old man clad all in gray, with a head as white as Alabaster, his hoarie beard hanging downe to his knees, with him no earthly creature, sauing onely a Moule sleeping in a Cats eare.

Ouer the fire this good old man sat leaning his head to looke into a little earthen vessell which stood by him. Callimachus delighted more then abashed at the strange sight, thought to see the manner of his house, before he would be his guest.

This old man immediately toke out of his pot certaine rootes, on the which hee fed hungerly, hauing no other drinke then faire water. But that which was most of all to bee considered and noted, the Moule and the Cat fell to their victuals, being such reliques as the old man had left: yea, and that so louingly, as one would haue thought them both married, iudging the Moule to be very wild, as the Cat very tame.

Callimachus could not refraine laughter, to behold the solemne Feast; at the voyce whereof, the old man arose, and demanded who was there: vnto whom Callimachus answered: Father, one that wished thee both greater cheare, and better seruants: vnto whom hee replied, shoaring vp his eyes; By his son, I account the chere good which maintaineth health, and the seruants honest, whom I find faithfull; and if thou neither thinke scozne of my company nor my cell, enter and welcome: the which offer Callimachus accepted with great thanks, who thought his lodging would be better then his supper.

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per. The next morning, the old man being very inquisitive of Callimachus what he was, where he dwelt, and whither he would, Callimachus discoursed with him in particulars, as before, touching his fathers death and despight, against whom he vttered so many bitter and burning words, as the old Hermits eares glowed to heare them, and my tongue would blister if I should vtter them.

Whereouer he added, that he was determined to seeke aduentures in strange lands, and either to fetch the golden fleece by trauell, or sustaine the force of fortune by his owne wilfull folly.

Now Philautus, thou shalt vnderstand that this old Hermit, which was named also Cassander, was brother to Callimachus father, and vncle to Callimachus, vnto whom Cassander had before his death conueied the sum of ten thousand pound, to the vse of his son in his greatest extremity and necessity, knowing, or at the least foreséeing that his young Colt would neuer beare a white mouth without a hard bidle: also he assured himselfe, that his brother so little tended money, being a professed Hermit, and so much tended and esteemed Callimachus, being his neare kinsman, as hee put no doubt to stand to his deuotion.

Cassander, this old Hermit, hearing it to be Callimachus his nephew, and vnderstanding of the death of his brother, dissembled his griefe, although hee were glad to see things happen out so well, and determined with himselfe to make a Cozen of his young nephew, vntill hee had bought wit with the price of woe: wherefore hee assayed first to stay him from trauell, and to take some other course more fit for a Gentleman. And to the intent, said he, that I may perswade thee, giue eare to my Tale; and this is the Tale, Philautus, that I promised thee, which the Hermit sitting now in the Sunne, began to vtter to Callimachus.

VWhen I was young as now thou art, I neuer thought to be old, as now I am, which caused lusty blood to attempt those things in youth, which aking bones haue repented in age. I had one only brother which also bore my name, being both borne at one time as twins, but so farre disagreeing in nature, as had not as well the respect of the iust time, as also the certaintie and assurance of our mothers fidelitie, perswaded the world wee had one Father, it

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would very hardly haue been thought, that such contrary dispositions could well haue been bred in one wombe, or issued from ones loynes. Yet as out of one and the selfe same roote, commeth as well the wild Olive as the sweet; and as the Palme Persian Figtree beareth as well Apples as Figges; so our mother thrust into the world at one time the blossome of grauitie and lightnesse. We were nursed both with one teate, where my brother sucked a desire of thrift, and I of theft: which evidently sheweth, that as the breath of the Lion engendzeth aswell the Serpent as the Ant; and as the selfe-same deaht forceth the earth to yeld both the darnell and wheate, or as the Easterly wind maketh the blossoms to blast, and the buds to blow: so one wombe nourisheth contrary wits, and one milke diuers manners: which argueth something in Nature, I knowe not what, to be maruellous, I dare not say monstrous.

As we grew old in yeares, so began wee to be more opposite in opinions: hee graue, I gamesome; hee studious, I carelesse; he without mirth, and I without modestie. And verily had we resembled each other as little in fauour, as wee did in fancie, or disagreed as much in shape, as we did in sense, I knowe not what Dedalus would haue made a Labyrinth for such monsters, or what Apelles could haue coloured such mishaps. But as the Painter Tamantes could in no way expresse the grieve of Agamemnon, who saw his only daughter sacrificed, and therefore drew him with a baile over his face, whereby one might better conceiue his anguish, then hee colour it: so some Tamantes seeing vs, would be constrained with a Curtaine to shadow that deformitie, which no counterfaite could portray liuely. But Nature recompenced the dissimilitude of minds with a sympathie of bodies: for wee were in all parts one so like the other, that it was hard to distinguish either in speech, countenance, or height, one from the other; sauing that either carried the motion of his mind in his manners, and that the affects of the heart were bewrayed by the eyes, which made vs knowne manifestly: For as two Rubies be they neuer so like, yet if they be brought together, one staineth the other: so wee being close one to the other, it was easie to imagine by the face, whose vertue deserved most fauour: For I could neuer see my brother, but his grauitie would make me blush, which caused mee to resemble the Thrush, who

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who neuer singeth in the company of theightingale: For whilest my brother was in presence, I durst not presume to talke, least his wisdom might haue checked my wildnes. Much like to Roscius, who was alwaies dumbe when hee dined with Cato. Our Father being on his death-bed, knew not whom to ordaine his heyre, being both of one age: to make both, would breed, as he thought, inquiet: to appoint but one, were, as he knew, intury; to deuide equally, were to haue no heyre; to impart more to the one then to the other, were partiality; to disherit me of his wealth, whom nature had disherited of wisdom, were against reason; to barre my brother from Gold, whom God seemed to endue with grace, were flat impiety: yet calling vs befoze him, he uttered with watry eyes these words.

VWere it not my Sonnes, that nature worketh more in me, then iustice, I should disherit one of you, who promisseth by his folly to spend all, and leaue the other nothing, whose wisdom seemeth to purchase all things. But well know, that a bitter rote is amended with a swete graft, and crooked trais proue good Cammocks, and wild grapes make pleasant wine. Which perswadeth me, that thou (pointing to me) wilt in age repent thy youthly afflictions, and learne to dye as well, as thou hast liued wantonly. As for thee (laying his hand on my brothers head) although I see more then commonly in any of thy yeeres, yet knowing that those that giue themselves to be bookish, are oftentimes so blackish, that they forget thrift (whereby the old saying is verified, that the greatest Clerks are not the wisest men, who dig still at the root while others gather the fruit) I am determined to helpe thee forward, lest hauing nothing, thou desire nothing, and so be accounted as no body. He hauing thus said, called for two bags, the one full of gold, the other stuf with writings, and casting them both vnto vs, said thus; there my sonnes, diuide all, as betweene you it shall be best agreed, and so rendred vphis ghost with a pitifull groane.

My brother, as one that knew his owne good and my humoz, gaue me leaue to chouse which bagge I liked: at the choice, I made no great curiositie, but snatching the gold let goe the writings, which were as I knew, euidences for land, Obligations for debt, too heauy

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for me to carry, who determined (as now thou dost Callimachus) to seeke adventures. My purse now swelling with a tympany, I thought to search all Countries for a remedy, and sent many golden Angels into euery quarter of the world, which neuer brought news againe to their Master, being either soared into heauen, where I cannot fetch them, or sunke into hell for pride, where I meane not to follow them. This life I continued the space of fourteene yeres, untill I had visited and viewed euery Country, and was a stranger in mine owne: but finding no treasure to bee wrapped in trauell, I returned with more vices, then I went forth with pence; yet with so good a grace, as I was able to sinne both by experience and authoritie; vnto framing me to the one, and the countries to the other. There was no crime so barbarous, no murder so bloody, no oath so blasphemous, no vice so execrable, but that I could readily recite where I learned it, and by roate repeat the particular crime of euery particular Country, City, Towne, Village, House, or Chamber. If I met with one of Creete, I was ready to lie with him for the Whetstone: if with a Grecian, I could dissemble with Synon, I could court it with the Italian, carouse with the Dutchman. I learned all kinds of popsons, yea, and such as were for the Popes holiness. In Egypt I worshipped their spotted God at Memphis; in Turkey, the Mahomet; in Rome their Masse; which gaue not onely a remission for my sins past without penance, but also a commission to sin euer after without preiudice. There was no fashion but fitted my back, no fancy but serued my turne. But now my barrell of gold which pride set abroach, none began to set a tilt, which in short time ranne so on the lees, that the Devil daunced in the bottom, where hee found neuer a crosse. It were too tedious to vtter my whole life in this my pilgrimage, the remembrance whereof doth nothing but double my repentance. When to grow to an end, I seeing my money wasted, my apparell worne out, my mind infected with as many vices, as my body with diseases, and my body with more maladies, then the Leopard with markes, hauing nothing for a friends but a few broken Languages, which serued mee in no more stead, then to see one meate serued in diuers dishes, I thought it best to returne into my native soyle: where finding my brother as farre now to exceed others in wealth, as he did in wit, and that hee

had

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had gained more by thrift, then I could spend by pride, neither enuied his estate, nor pittied mine owne, but opened the whole course of my youth, not thinking thereby to recover that of him by request which I had lost my selfe by riot. For calling in my mind the miserie of the world, with the mischiefes of my life, I determined from that vnto my liues end, to leaue a solitary life in this caue, which I haue done the terme of full forty Winters: from whence, neither the earnest entreatie of my brother, nor the vaine pleasures of the world could draw me, neither shall any thing but death.

Then my good Callimachus, record with thy selfe the inconueniences that come by travelling, when on the Seas euery storme shall threaten death and euery calme a danger, when either thou shalt be compelled to boord others like a Pirate, or feare to be boorded of others as a Merchant; when at all times thou must haue the back of an Ass to beare all, and the snout of a swine to say nothing, thy hand on thy cap to shew reuerence to euery rascall, thy purse open to bee prodigall to euery Poore, thy sword in thy sheath, not once daring either to strike or ward; which maketh me thinke that travellers are not onely framed not to commit iniuries, but also to take them. Learne Callimachus of the bird Acanthis, who being bred in the thistles, will lie in the thistles: and of the Grasshopper, who being sprung of the grasse, will rather dye, then depart from the grasse. I am of this mind with Homer, that as the snail that crept out of her shel, was turned eftsloones into a Toad, and thereby was forced to make a stile to sit on, disdainig her owne house: so the traveller that straggleth from his owne country, is in short time transformed into so monstrous a shape, that he is faine to alter his mansion with his manners, and to liue where he can, not where he would. What did Vlisses wish in the midst of all his travelling, but only to see the smoke of his owne Chimney: Did not all the Romans say, that he that wandered, did nothing else but heape sorowes to his friends, and shame to himselfe, and resembled those that seeking to light a linke, quenched a lampe; immitating the barbarous Gothes, who thought the rootes in Alexandria sweeter, then the Raisons in Barbary. In my opinion it is a homely kind of dealing, to pferre the courtesie of those he neuer knew, before the honesty of those among whom he was borne: hee that cannot liue with a groat in his owne Countrey,

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Country, shall neuer inioy a penny in another Nation :

Little dost thou know, Callimachus, with what wood travellers are warmed, who must sleepe with their eyes open, lest they bee slaine in their beds ; and wake with their eyes shut, lest they bee suspected in their lookes, and eat with their mouthes close, lest they bee poisoned with their meates. Where, if they war wealthy, they shall bee enuied, not loued: if poore, punished, not pittied: if wise, accounted espials, if foolish, made drudges. Euery gentleman will be their pere, though they be noble, and euery peasant their Lord, if they be gentle. He therefore that leaueth his owne house to seeke aduentures, is like the Quail, that forsaketh the Mallowes to eate Hemlocke, or the Flie, that chunneth the Rose, to light in a Colowhard.

No, Callimachus, there will no masse stick to the stone of Sisyphus, no grasse hang on the heeles of Mercury, no butter cleane on the bread of a traveller. For as the Eagle at euery sight loseth a feather, which maketh her bald in her age : so the Traveller in euery country loseth some flace, which maketh him a beggar in his youth, by buying that with a pound he cannot sell againe for a penny, Repentance. But why go I about to dissuade thee from that, which I my selfe followed, or to perswade thee to that which thou thy selfe fliest? My gray haire is like vnto a white Frost, thy red blood not vnlike vnto hot fire : so that it cannot bee, that either thou shouldst follow my counsell, or I allow thy conditions : such a quarrell hath there alwaies been betweene the grane and the cradle, that hee that is young, thinketh the old man fond, and the old knoweth the young man to be a foole. But Callimachus, for the towardnes I see in thee, I must needs loue thee, and for thy forwardnesse, of force counsell thee, and doe in the same sort as Phœbus did the daring boy Phaeton. Thou goest about a great matter, neither fit for thy yeeres, being very young, nor thy profit, being left so poore, that desirest that which thou knowest not, neither can any performe that which thou seemest to promise. If thou couest to trauell strange countries, search the Maps : there shalt thou see much with great pleasure and small paines : if to bee conuersant in all Courts, reade Histories, where thou shalt vnderstand both what the men haue been, and what their maners are: and me thinketh there must be much delight when there is no danger. And if thou haue any care either of the
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Euphues and his England.

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Tarquine was banished : let not a wise man play at all, for that a
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approved wisdom of those that can better shew what it is then I, and will better speake of it then you doe.

Where you alleage Vlisses, that he desired nothing so much as to see the smoke of Ithaca, it was not because hee loved not to travell, but that he longed to see his wife after his travell: and greater commendation brought his travell to him then his wit: the one taught but to speake, the other what he should speake. And in this you turne the point of your own bodkin into your own bosome. Vlisses was no lesse esteemed for knowledge he had of other countries, then for the reuenues he had in his owne. And where in the end you seeme to referre me to the viewing of Maps, I was neuer of the mind to make my ship in a painters shop: which is like those that have great skil in a wooden Globe, but neuer behold the sky. And he that seeketh to be a cunning traveller by seeing the maps, and an expert Astronomer by turning the Globe, may be Apprentise for Apelles, but no Page for Vlisses.

Another reason you bring, that travelling is costly: I speake for my selfe, he that hath a little to spend, hath not much to lose, and hee that hath nothing in his owne countrey cannot have lesse in any.

Would you have me spend the flower of my youth, as you do the withered race of your age: can the faire bud of youth crepe into the ground, as it were frost-bitten: no father Hermit, I am of Alexanders mind, if there were as many worlds, as there be cities in the world, I would neuer leave untill I had seen all the worlds, and each city in every world. Therefore to be short, nothing shall alter my mind, neither penny, nor Pater noster.

This old man seeing him so resolute, resolved to let him depart, and gave him this farwell.

My good son, though thou wilt not suffer me to perswade thee, yet shalt thou not let me to pity thee, yea and to pray for thee: but the time will come, when coming home by weeping-crosse, thou shalt confesse that it is better to bee at home in the cane of an Hermit, then abroad in the court of an Emperour, and that a crull with quietnesse, shall be better then Quailles with unrest.

And to the end thou maiest proue my sayings as true, as I know thy selfe to be wilfull, take the paines to returne to this poore cell where

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where thy face shal be amended, if thou amend thy fault: & so far wel.

Callimachus courteously took his leave & went his way, but we will not leaue him vntill we haue him againe at the cell, where we found him.

Now Philantus and Gentlemen, all suppose that Callimachus had as ill fortune as euer had any, his mind infected with his body, his time consumed with his treasure; nothing won, but that he cannot lose, though he would, misery. You must imagine (because it were too long to tell all his journey) that he was sex-sicke, as thou beginnest to be Philantus, that he hardly escaped death, that he endured hunger and cold, heat without drinke, that he was entangled with women, intrapped, detained, that euery stole he sate on was penitente bench, that his robes were ragges, that he had as much need of a Chirurgion as a Whiffition; & that thus he came home to the Cell, and with shame and sorrow began to say as followeth.

I find too late, yet at length that in age there is a certaine sight which youth cannot search, and a kinde of experience, vnto which huripened peeres cannot come, so that I must of necessity confesse, that youth neuer reigneth well, but when age holdeth the bridle: you see (my good father) what I would say by outward shew, and I need not tell before I haue tryed, because before you told me I should find it: this I say, that whatsoeuer misery happened either to you, or any, the same hath chaunced to me alone, I can say no more I haue tryed no lesse. The old Hermite glad to see this ragged Colt returned, yet grieved to see him so tormented, thought not to adde sover words to augment his sharpe woes, but taking him by the hand and sitting downe, began after a solenne manner from the beginning to the end to discourse with him of his fathers affaires, euen after the sort that I before rehearsed, and deliuered vnto him his money, thinking now that misery would make him thrifty, desiring also that as well for the honour of his fathers house, as his owne credit, he would returne againe to the Iland, and there bee a comfort to his friends, and a reliefe to his poore neighbours, which would bee more woorth then his wealth, and a fulfilling of his fathers last will.

Callimachus, not a little pleased with this tale, and I thinke not much

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much displeased with the gold, gave such thanks as to such a friend appertained, and following the counsel of his uncle, which ever after he obeyed as a commandement, he came to his owne house, lived long with great wealth, and as much worship as any one in Scyrum, and whether he be now living I know not: but whether he be or not it skilleth not.

Now, Philautus, I haue told this tale to this end, not that I think travelling to be ill, if it be vsed well, but that such an advice be taken, that the horse carry not his owne bridle, nor youth rule himselfe in his own conceits. Besides that, such places are to be chosen, wherein to inhabit, that are as commendable for vertue, as building: where the manners are more to be marked, then the men seeme. And this was my whole drift, either neuer to trauell, or so to trauell, that although the purse be weakned, the mind may be strengthened. For not he that hath seene most countries is most to be esteemed, but hee that learned best conditions: for not so much is the Cituation of the places to be noted, as the vertues of the persons. Which is contrary to the common practise of our travellers, who goe either for gaine, and returne without knowledge; or for fashion sake, and come home without piety: whose estates are as much to be lamented, as their follies are to be laughed at: this causeth youth spend their golden time without either praise or profit, pretending a desire of learning, when they onely follow loytering. But I hope our trauell shall be better employed, seeing vertue is the white we shoot at, not vanity: neither the English tongue (which as I haue heard almost barbarous) but the English manners, which as I thinke are most precise. And to thee Philautus, I beginne to addresse my speech, hauing made an end of my Hermit's tale: and if these few precepts I giue thee be obserued, then doubt not but we both shall learne, that we best like. And these they are:

A thy coming into England be not too inquisitive of newes, neither curious of matters of state: in assemblies aske no question, either concerning manners, or men. Be not too lauish of thy tongue, either in causes of waight, lest thou shew thy selfe an espiall, or in wanton talke, lest thou proue thy selfe a foole.

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It is the nature of that Country to list strangers : every one that shaketh thee by the hand is not ioynd to thee in heart.

They thinke Italians wanton, and Grecians subtil : they will trust neither, they are so incredulous : but undermine both, they are so wise. Be not quarrellous for every light occasion: they are impatient in their anger of an equall, ready to reuenge an injury, but neuer wont to proffer any, they neuer fight without prouoking : and once prouoked, they neuer cease.

Be ware thou fall not into the snares of loue; the women there are wise, the men crafty : they will gather loue by thy looks, and picke thy minde out of thy hands. It shall be there better to heare what they say, then to speake what thou thinkest; they haue long eares and short tongues, quick to heare and slow to utter : broad eyes and light fingers, ready to espie, and apt to strike. Every stranger is a marke for them to shote at : yet thus must I say which in no Country I can tell the like, that it is as seldome to see a stranger abused there, as it is rare to see any well vsed elsewhere : yet presume not too much of the courtesies of them, for they differ in nature; some are hot, some cold, one simple, another wily : yet if thou vse few words, and faire speeches, thou shalt command them any thing thou standest in need of.

Touching the situation of the soyle, I haue read in my study, which I partly beleue (having no worse Author then Caesar) yet at my coming when I shall conferre the things I see, with those I haue read, I will iudge accordingly, and this I haue heard, that the inward part of Brittain is inhabited by such as were borne & bred in the Ile, and the Sea coast by such as haue passed thither out of Belgicke to search hostes and to make warre.

The Country is marvellously replenished with people, and there be many buildings, almost like in fashion to the buildings of Gallia, There is great store of cattell; the coyne they vse is either of Brasse, or else rings of iron, sized at a certaine waight in stead of money. In the inner parts of the Realme groweth Linne, and in the sea coast groweth iron. The Brasse that they occupie, is brought in from beyond the sea. The ayre is more temperate in those places then in France, and the cold lesser. The Island is in fashion thre squared, whereof one side is towards France; the one corner of this
side

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Side which is Kent, where for the most part ships arrive out of France is in the East, and the other neither most is toward the South: This side containeth about five hundred miles. Another side lyeth toward Spaine and the Sun going downe, on the which side is Ireland, lesse then Britaine as is supposed by the one halfe: but the cut betwene them is like the distance that is betwene France & Britaine: In the midst of this course is an Iland called Man, the length of this side is, according to the opinion of the inhabitants) seven hundred miles. The third side is Southward, and against it lyeth no land, but the point of the side butteth most upon Germany. This they esteemed to be eight hundred miles long: and so the circuit of the whole Iland is two thousand miles. Of all the inhabitants of this Ile, the Gentishmen are the civillest, the which country marcheth altogether upon the Sea, & differeth not greatly from the manner of France. They that dwell moze in the heart of the Realme sow corne, but live by milke and fleshy, and cloth themselves in leather. All the Brittaines do dye themselves with wood; which setteth a blewish colour upon them, and maketh them moze terrible to behold in battell. They weare their hayre long, and shave all parts of their body, saving the head and the upper lip. Divers other uses and customs are among them, as I have read Philautus: But whether these be true or no I will not say: for me thinketh an Iland so well governed in peace then, and so famous in victories, so fertile in all respects, so wholesome and populous, must needs in the terme of a thousand yeres be much better, and I beleve we shall find it such, as we never read the like of any, untill you arrive there we shall suspend our judgements: yet doe I meane at our returne from thence to draw the whole discription of the land, the customs, the nature of the people, the state, the government, and whatsoever deserueth either marvell or commendation.

Philautus not accustomed to those narrow Seas, was moze ready to tell what wood the ship was made of, then to answer to Euphues discourse: yet betwene waking and winking, as one halfe sicke and somewhat sleepe, as came in his braines, answered thus: In faith Euphues, thou hast told a long tale, the beginning I have forgotten, the middle I understand not, and the end hangeth not together; therefore I cannot repeat it as I would, or delight in it as

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I ought: yet if at our arrivall thou wilt reme[m]ber thy tale, I will rub my memo[ri]e: in the meane season, would I were either againe in Italy, or now in England: I cannot brooke these seas which provoke my stomache so, I have an appetite; it were best for mee to take a nap, for every word is brought forth with a nod. Euphues replied, I cannot tell, Philautus, whether the sea makes thee sick, or thee that was borne of the sea: if at the first, thou hast a queasie stomache: if the latter, a wanton desire. I will beleve thou remembrest nothing that may doe thee good, nor forgettest any thing which can doe thee harme, making more of a soze then of a plaister, and wishing rather to be cursed then cured: wherein thou agreest with those, which having taken a surfet, seeke the meanes rather to sleepe then to purge; or those, that having the greene sicknesse, and are brought to deaths doze, follow their owne humour, and refuse the Physicians remedy. And such, Philautus, is thy disease, who pinning in thine owne folly, chusest rather to perish in love, then to live in wisdom: but whatsoever be the cause, I with the effect may answer my friendly care, then doubtlesse thou shalt never die being sea-sicke, or doate being love-sicke, I would the sea could as well purge thy mind of fond conceits, as thy body of grosse humours. Thus ending, Philautus againe began to bidge.

Without doubt Euphues, thou doest me wrong, in seeing a skar in a smooth skin, thinking to stop a veine where none is opened, and to cast love in my teeth, which I have already spit out of my mouth; which I must needs thinke proceedeth rather for lacke of matter, then any good meaning, else wouldest thou never harp on that string which is burst in my hart, and yet ever sounding in thy cares. Thou art like those that procure one to take Physicke before he be sick, and to apply a searcloth to his body when he feeleth no Ache, or a vomit for his surfet, when his stomache is emptye. If ever I fall to mine old byasse, I must put thee in the fault that talkest of it, seeing thou didst put me in the mind to thinke of it, whereby thou seemest to blow the cole which thou wouldest quench, setting keene edge where thou desirest not to have a sharpe point, impining a father to make me lie, where thou oughtest rather to cut my wing for feare of soaring.

Lucilla is dead, and shee upon whom I ghesse thou harpest is forgotten,

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gotten, the one not to be redeemed, the other not to be thought on. Then good Euphues, tying not a horse on the withers with a false saddle, neither imagine what I am by my thoughts, but by mine owne doings: so shalt thou haue mee both willing to follow good counsell, & able hereafter to giue thee comfort. And so I rest halfe sleepe with the seas.

With this answer Euphues held himselfe content, but as much weary with talke as the other was with trauell, made a pilloiw of his hand; and there let them both sleepe their fill, and dreame with their fantasie, vntill either a stozmie cause them to wake, or their hard beds, or their iourneyes end.

Thus for the space an eight weekes, Euphues and Philautus sailed on the seas, from the first shipping, betwene whom diuers speeches were vttered, which to recite were nothing necessary in this place, and weighing the circumstances, scarce expedient; what tempest they indured, what strange sight in the Element, what monstrous fishes was scene, how often they were in danger of drowning, in feare of boarding, how weary, how sicke, how angry, it were tedious to write; for that whosoener hath read of trauelling, or hath himselfe vsed it, can sufficiently guesse what is to be said. And thus I leaue to the iudgement of those that in the like tourney haue spent their time from Naples to England: for if I should saie more then others haue tryed, I might be thought too Poeticall; if lesse, partiall.

Therefore I omit the Wonders, the Rocks, the Markes, the Gulles, and whatsoener they passed or saw, lest I should trouble diuers with things they know, or may shame my selfe with things I know not.

Let this suffice, that they are safely come within a ken of Dover, which the Maister espying, with a cheerefull voyce, waking them, began to vtter these words vnto them:

Gentlemen and friends, the longest summers day hath his ending. Vlisles artueth at last, and rough winds in time bring the Ship to safe Road. We are now within foure houres sailing of the Hauen, and as you will thinke of an earthly Heauen, ponder white Cliftes, which easily you may perceiue, are Dover hilles, whereunto is adioyning a strong & famous Castle, into the which
Julius

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Julius Caesar did enter, where you shall view many goodly monuments, both strange and ancient.

Wherefore pull up your hearts, this merry wind will immediately bring vs to an easie bait.

Philautus was glad he slept so long, and was awaked in so good time, being as weary of the Seas, as he that neuer used them.

Euphues not sorrowfull of this good newes, began to shake his eares and was soone apparelled. To make short, the winds were so favourable, the Mariners so skillfull, the way so short, that I feare me they will land, before I can describe the manner how, and therefore suppose them now in Douer Towne, in the noble Isle of England, somewhat brighted, and more apt to sleepe then sup, yet for maners sake they entertained their maister, and the rest of the Merchants and Mariners: where hauing in due time both recorded their trauell past, and ended their repast, every one went to his lodging, where I will leaue them soundly sleeping untill the next day.

The next day they spent in viewing the Castle of Douer, the Wre, the Cliffe, the Road, and Towne, receiuing as much pleasure by the sight of antient monuments, as by their courteous entertainment, as lesse praising the persons for their good minds, then the place for their good buildings: and in this sort they refreshed themselves three or foure dayes, untill they had digested the Seas, and recovered againe their healthes, yet so warily they behaued themselves, as they are neuer heard either to enquire of any newes, or point at any Fortresse, beholding the Bul-warkes with a slight and carelesse regard, but the other places of peace with admiration.

Folly it were to shew what they saw, seeing hereafter in the description of England it shall most manifestly appeare.

But I will set them forward in their journey, where now with in this two houres we shall find them in Canterbury.

Travelling thus like two Pilgrimes, they thought it most necessary to direct their steppes towards London, which they heard was the most royall seat of the Queene of England. But first they came to Canterbury, an old City, somewhat decayed, yet beautiful to behold, most famous for a Cathedrall Church, the very Maiesty whereof stricke them into a maze, where they saw ma-

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many monument, and heard tell of greater then either they ever saw, or easily could beleene. After they had gone long, seeing themselves almost benighted, determined to make the next house their Inn, and espying in their way euen at hand, a very pleasant Garden, drew neere; where they saw a comely old man, as busie as a Bee among his Bees, whose countenance betwailed his conditions: this ancient Father, Euphues greeted in this manner:

Father, if the curtesie of England bee answerable to the custome of Pilgrimes, then will the nature of the countrey excuse the boldnesse of strangers, our request is to haue such entertainment, being almost tired with trauell, not as diuers haue for acquaintance, but as all men haue for their money: which courtesie if you graunt, we will euer remaine in your debt, although euery way discharge our due: and rather wee are importunate the more, for that wee are no lesse delighted with the pleasures of your Garden, then the sight of your gravity. Vnto whom the old man said:

Gentlemen, you are no lesse I perceiue by your manners, and you can be no more being but men: I am neither so discourteous to mislike your request, nor so suspicious to mistrust your truthe, although it be no lesse perillous to bee secure, then peeuish to be curious. I keepe no bittualling, yet is mine house an Inn, and I am host for euery honest man, so far as they with courtesie will, and I may with abilitie. Your entertainment shall bee as small for cheare, as your acquaintance is for time; yet in my house you may happily find some one thing cleanly, nothing courtly: for that wisdom prouideth things necessary, not superfluous; and age seeketh rather a modicum for sustenance, then feasts for surfeits. But vntill something may bee made ready, might I bee so bold as enquire your names, countries, and the cause of your pilgrimage? wherein if I shall bee more inquisitive then I ought, let my rude birth satisfie my bold request, which I will not vrges as one importunate (I might say) impudent.

Euphues seeing this fatherly and friendly Sire (whom wee will name Fidus) to haue no lesse inward courtesie, then outward comeliness, conuicted (as wel he might) that the proffer of his bountie noted the noblenesse of his birth, being well assured, that as no Thecites could be transformed into Vlisses, so no Alexander could be

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be touched in Damocles. Thinking therefore now with more care and aduise ment to temper his talke, lest either he might seeme foolish or curious, he answered him in these termes.

Good Sir, you haue bound vs vnto you with a double chaine, the one, in pardoning our presumption, the other, in granting our petition. Which great and undeserued kindnesse, though wee cannot requite with the like, yet if occasion shall serue, you shall find vs hereafter as willing to make amends, as we are now ready to giue thanks. Touching your demands, we are not so vnwise to mislike them, or so vngratefull to deny them, lest in concealing our names, it might bee thought for some trespassse, and couering our pretence, we might be suspected of treason. Know you then sir, that this Gentleman my fellow is called Philautus, I Euphues; he an Italian, I a Grecian, both swozne friends by iust triall, both Pilgrimes by free will. Concerning the cause of our comming into this Island, it was only to glew our eies to our eares, that we may iustifie those things by sight, which we haue oftentimes with incredible admiration vnderstood by hearing; to wit, the rare qualitties as well of the body as the mind of your most dread Soueraigne and Quene, the brute of the which hath filled euery corner of the world, insomuch as there is nothing that moueth either more matter or more maruell then her excellent Majesty. Which fame when we saw without comparison, and almost aboue credit, we determined to spend some part of our time and treasure in the English Court, where if I could find the report but to be true in halfe, we should not only think our money and trauell well imployed, but returned with interest more then infinite. This is the only end of our comming, which we are nothing fearefull to offer, trusting as well to the courtesie of your country, as to the equity of our cause.

Touching the Court, if you can giue vs any instruction, we shall thinke the euening well spent: which procuring our delight, may no way worke our disliking.

Gentlemen (answered this old man) if because I entertaine you, you seeke to vndermine me, you offer me great discourtesie: you must needes thinke me very simple, or your selues very

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subtile, if vpon so small acquaintance I should answer to such demaundes, as are neither for me to utter being a subiect, nor for you to know being strangers. I keepe hives for Bees, not houses for busie bodies (pardon me Gentlemen, you haue moued my patience) and more welcome shall a waspe be to my honey, then a priuie enemy to my house. If the rare report of my most gracious Lady haue brought you hither, mee thinketh you haue done very ill to chuse such a house to confirme your mindes, as seemeth more like a prison then a palace, whereby, in my opinion, you meane to derogate from the worthinesse of the person by the vilenesse of the place, which argueth your pretence to sauer of malice more then honest meaning. They vse to consult of Ioue in the Capitoll: of Caesar in the Senate: of our Quene in her owne Court. Besides that, Alexander must not be painted of none but Apelles, nor ingrauen of any but Lyfippus, nor our Elizabeth set forth of euery one that would in duty, which are all, but of those that can in skill, which are few: so far hath nature overcome Art, and Grace Eloquence, that the Painter draweth a baile ouer that he cannot shadow, and the Orator holdeth a paper in his hand, for that he cannot utter. But whether am I wandring, rapt farther by deuotion, then I can wade thowow with discretion: Cease Gentlemen, and know this, that an English man learneth to speake of men, and to hold his peace of the gods. Enquire no farther then besemeth you, lest you heare that which cannot like you. But if you thinke the time long before you are repast, I will finde some talke which shall breed you delight touching my Bees.

And here Euphues brake him off, and replied, though not as bitterly as he would, yet as roundly as he durst, in this manner.

We are not a little sorry sir, not that we haue opened our mindes, but that we are taken amisse, and when we meane so well, to be intreated so ill, hauing talked of no one thing, vnlesse it be of good will towards you, whom we reuerence for age: and of duty towards your Soueraigne, whom we maruelled at for vertue: which good meaning of ours misconstrued by you, hath bred a distemperature in our heads, that we are fearefull to praise her whom all the world extolleth: and suspicious to trust you, whom aboue any in the world we loued.

And

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And whereas your greatest argument is, the basenesse of your house, mee thinketh that maketh most against you. Caesar neuer reioyced more then when hee heard that they talked of his valiant exploits in simple cottages, alleging this; That a bright Sunne shineth in euery corner, which maketh not the beames worse, but the place better. When (as I remember) Agesilaus sonne was set at the lower end of the table, and one cast it in his teeth as a shame, he answered: This is the vpper end where I sit; for it is not the place that maketh the person, but the person that maketh the place honorable. When it was told Alexander that he was much praised of a Miller, I am glad (quoth he.) that there is not so much as a Miller but loueth Alexander.

Among other tales I call to my remembrance one not long, but apt, and as simple as it is, so fit it is, that I cannot omit it for the opportunity of the time, though I might ouer leape it for the basenesse of the matter. When all the birds were appointed to meete, to talke of the Eagle, there was great contention at whose nest they should assemble, every one willing to haue it at his owne home, one preferring the nobility of his birth, another the statelinessse of his building, some would haue it for one quality, some for another: at last the Swallow said they should come to his nest, being commonly of filth, which all the Birds disdainig, sayd, Why, thy house is nothing else but dirt. And therefore (answered the Swallow) would I haue talke there of the Eagle: for being the basest, the name of an Eagle will make it the brauest. And so (good father) may I say of thy Cottage, which thou seemest to account of so homely, that mouing but speech of thy Soueraigne, it will bee more like a Court then a cabin; and of a prison, the name of Elizabeth will make it a pallace.

The Image of a Prince stampt in Copper, goeth as currant: and a Crow may cry Aue Caesar without any rebuke.

The name of a Prince is like the sweet deaw, which lieth as well vpon low shrubs as high trees, and resembleth a cleere glasse, wherein the poore may see their faces with the rich: or a cleere streame, wherein all may drinke that are dry, not onely that are wealthy.

Where you adde, that we should feare to moue any occasion
teaching

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touching falke of so noble a Prince, truly our reuerence taketh away the feare of suspicion.

The Lambe feareth not the Lion, but the Wolfe; the Partridge dreadeth not the Eagle, but the Hawke: a true and faithfull heart standeth moze in awe of his superiour whom hee loueth for feare, then of his Prince whom hee feareth for loue. A clere conscience needeth no excuse, nor feareth any accusation.

Lastly, you conclude, that neither art nor heart can so set forth your noble Quene as she deserueth. I grant it, and reioyce at it, and that is the cause of our coming to see her, whom none can sufficient commend: and yet doth it not follow, that because we cannot giue her as much as she is worthy of, therefore we should not owe her any. But in this we will imitate the old Painters in Greece, who drawing in their Tables the portraiture of Iupiter, were euery houre mending it, but durst neuer finish it.

And being demanded why they began that which they could not end, they answer, in that we shew him to be Iupiter: whom euery one may begin to paint, but none can perfect. In the like manner meane we to draw in part the praises of her, whom we cannot thoroughly portray, and in that we signifie her to be Elizabeth: who inforceth euery man to doe as much as he can, when in respect of her perfection it is nothing.

For as he that beholdeth the Sun stedfastly, thinking thereby to describe it moze perfectly, hath his eyes so dazeled that he can discern nothing; so feareth it with those that see maruellously to praise those that are without the compasse of their iudgement, and all comparison, that the moze that they desire, the lesse they discern; and the nerer they thinke themselves in good will, the farther they find themselves off in wisdom, thinking to measure that by an inch which they cannot reach with an ell. And yet farther, it can be neither hurtfull to you, nor hatefull to your Prince, to heare the commendation of a stranger, or to answer his honest request. Who will wish in heart no lesse glory to her then you doe, although they can with no moze. And therefore me thinketh you haue offered a little discourtesie, not to answer vs, and to suspect vs, great iniury: hauing neither might to attempt anything which may doe you harme, nor malice to reuenge where we finde helpe.

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For mine owne part this I say, and for my friend present, the like I dare sweare, how boldly I cannot tell, how truly I know; that there is not any one, whether he be bound by benefit or duty, or both: whether linked by zeale, or time, or blood, or all; that more humbly reuerenceth her Maiesty, or maruelleth at her wisdom, or praiseth for her long prosperous & glorious raigne then wee: then whom we acknowledge, none more simple, and yet dare aboue, none more faithfull. Which we speake not to get service by flattery; but to acquit our selues of suspicion by faith: which is all that either a Prince can desire of his subiect, or a bassall yeld to his soueraigne, and that which we owe to your Queen, and all others should offer, that either for feare of punishment dare not offend, or for loue of vertue will not.

Where old Fidus interrupting young Euphues, being almost induc'd by his talke to answer his request, yet as one neither too credulous, nor altogether mistrustfull, he replied as a friend, and so wisely as he glanced from the mark Euphues shot at, and hit at the last the white which Philautus set vp, as shall appeare hereafter. And thus he began.

My sonnes (mine age giueth me the priuilege of that terme, and your honesties cannot refuse it) you are too young to vnderstand matters of state: and were you elder to know them, it were not for your estates. And therefore mee thinketh the time were but lost, in pulling Hercules shoe vpon an Infants foote, or in setting Atlas burthen on a childes shoulders, or to bziue your backs with the burthen of a whole kingdome: which I speake not, that either I mistrust you, (for your reply hath resolved that feare) or that I malice you (for my good will may cleare me of that fault) or that I dread your might (for your small power cannot bzing me into such a folly) but that I haue learned, by experience, that to reason of Kings or Princes, hath euer bene much misliked of the wise, though much desired of foles, especially where old men, which should beat their beads, be too busie with the Court: and young men, which should follow their bookes, be too inquisitiue in the affaires of Princes. We should not looke at that wee cannot reach, nor long for that we should not haue: things aboue vs, are not for vs: and therefore are Princes placed vnder the gods, that they should
not

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not see what they doe, and we vnder Princes that we might not enquire what they doe : But as the foolish Eagle that seeing the Sun coueteth to build her nest in the Sun : so fond youth, which viewing the glory and gloriousnes of the Court, longeth to know the secrets of the Court. But as the Eagle burneth out her eyes with that proud lust : so doth youth breake his heart with foolish conceit. And as Satyrus not knowing what fire was, would needs embrace it, and was burned ; so these fond Satyri not understanding what a Prince is, run boldly to meddle in those matters which they know not, and so feele worthily the heat they would not. And therefore good Ephues and Philautus, content your selues in this, that to be curious in things you should not inquire of, if you know them, they appertaine not vnto you : if you knew them not, they cannot hinder you. And let Apelles answer to Alexander, bee an excuse for me ; When Alexander would needs come to Apelles shop and paint, Apelles placed him at his back, who going to his stone worke, did not so much as cast an eye back to see Alexanders deuices ; which being well marked, Alexander said thus vnto him : Art not thou a cunning Painter, and wilt not overlooke my picture, and tell me wherein I haue done well, and wherein ill : whom he answered wisely, yet merrily ; In faith, O King, it is not for Apelles to enquire what Alexander hath done, neither if he shew it me, to iudge how it is done, and therefore I set your Maiesty at my backe, that I might not glance toward a Kings worke, and that you looking ouer my head, might see mine, for Apelles shadowes are to be seen of Alexander, but not Alexanders of Apelles. So ought wee Euphues to frame our selues in all our actions and deuices as though the King stood ouer vs to behold vs, and not to looke what the King doth behind vs : For whatsoever he painteth, is for his pleasure, and we must thinke for our profit : for Apelles had his reward though he saw not the worke.

I haue heard of a Magnifico in Millaine (and I thinke Philautus, you being an Italian doe remember it) who hearing his sonne inquisitiue of the Emperours life and demeanour, reprehended him sharply, saying : that it belonned not one of his house to enquire how an Emperour liued, vlesse he himselfe were an Emperour : for that the behauiour & vslage of so honorable personages are not to be called

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called in question of every one that doubteth, but of such as are their equals.

Alexander being commanded of Phillip his father, to wassle in the games of Olimpia, answered, he would if there were a King to strive with him: whereby I have noted (that others seeme to enforce) that as kings pastimes are no playes for every one, so their secrets, their counsels, their dealings, are not to be either scanned or enquired of any way, unlesse of those that are in the like place, or serve the like person. I cannot tell whether it be a Canterbury tale, or a Fable in Aescop, but pretty it is, and true, in my mind: That the Foxe and the Wolfe going both a filching for foode, thought it best to see whether the Lyon were a sleepe or a wake, lest being too bold, they should speed too bad. The Foxe entring into the Kings denne (a King I call the Lyon) brought word to the Wolfe that he was asleepe, and went himselfe to his owne kennell: the Wolfe desirous to search in the Lyons denne, that hee might espie some fault, or steale some prey, entred boldly, whom the Lion caught in his pawes, and asked what he would; the silly wolfe (an brapt terme for a Wolfe, yet fit, being in a Lyons hands) answered, that understanding by the Foxe, he was asleepe, he thought he might be at liberty to survey his lodging: unto whom the princely Lyon, with great disdain, though little despight (for that there can be no envy in a King) said thus; Dost thou thinke that a Lion thy prince and governour can sleepe, though he winke; or darrest thou enquire whether he winke or wake? The Foxe had more craft then thou, and thou more courage (courage I will not say, boldnesse: and boldnesse is too good, I may say desperatenesse) but you shall both well know, and to your griefes feele, that neither the wiliness of the Fox, nor the wildnesse of the Wolfe, ought either to see or aske, whether the Lyon either sleepe or wake, be at home or abroad, dead or alive. For this is sufficient for you to know, that there is a Lyon, not where he is, or what he doth.

In like manner Euphues, is the government of a Monarchie (though homely be the comparison, yet apt it is) that it is neither the wise Foxe, nor the malicious Wolfe, should venture so farre, as to learne whether the Lyon sleepe or wake in his denne, whether the Prince fast, or feast in the Court;
but

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but this should be their order to vnderstand there is a King, but what he doth, is for the gods to examine, whose ordinance he is; not for men, whose ouerser he is.

Then how vain is it Euphues (too mild a word for so mad a mind) that the foot should neglect his office, to correct the face; or that subjects should seeke more to know what their Princes doe, then what they are; wherein they shew themselves as bad as beasts, & much worse then my Wæs, who in my conceit, tho I may seeme partiall, obserue more order then they; and (if I might say so of my good Wæs) more honesty; honesty my old grandfather called that, when men liued by law, not lust; obseruing in all things the meane, which we name vertue; and vertue we account nothing else, but to deale iustly and temperately.

And if I might craue pardon, I would a little acquaint you with the common-wealth of my Wæs, which is neither impertinent to the matter we haue now in hand, nor tedious to make you weary.

Euphues delighted with the discourses of old Fidus, was content to heare any thing, so he might heare him speake something, and consenting willingly, he desired Fidus to go forward: who now removing himselfe nēer to the hines, began as followeth.

Gentlemen, I haue for the space of these twenty yēres dwelt in this place, taking no delight in any thing but onely in keeping my Wæs, and marking them; and this I find, which had I not seen I should hardly haue beleued, that they vse as great wit by induction, & art by workmanship, as ever man hath or can, vsing betwēne themselves no lesse iustice then wisdom, and yet not so much wisdom as Paiesly; Inso much as thou wouldest thinke that they were a kind of people, a common wealth for Plato, where they all labour, all gather hony, flie altogether in a swarme, eat in a swarme, and sleepe in a swarme, so neat and finely, that they abhor nothing so much as vncleannesse, drinking pure and cleare water, delighting in sweet and sound musicke, which if they heare but once out of tune, they flye out of sight; and therefore are they called the Puses birds, because they follow not the sound so much as the consent. They liue vnder a law, vsing great reuerence to their Elder, as to the wiser. They chouse a King, whose Pallace they frame, both braver in shew, and stronger in substance: whom if they finde

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Ande to fall, they establish againe in his thyoane with no lesse duty, then deuotion, garding him continually as it were for feare he should miscarry, for lone he should not: whom they tender with such faith & fauour, that whither soeuer he lieth they follow him, and if he cannot stie, they carry him; whose life they so lone, that they will not for his safety stick to die, such care haue they for his health, on whom they build all their hope. If their Prince die, they know not how to line, they languish, weepe, sigh, neither intending their worke, nor keeping their old society. And that which is most maruellous, and almost incredible, if there be any that hath disobeyed his commandements, either of purpose or unwitting, hee killeth himselfe with his owne sting, as an executioner of his owne stubbornesse. The King himselfe hath his sting which he bleeth rather for honour then punishment. And yet Euphues, albeit they line vnder a Prince, they haue their priuiledge, and as great liberties as as strait lawes. They call a Parliament, wherein they consult for lawes statutes, penalties, chusing Officers, and creating their King, not by affection, but reason: not by the greater part, but the better. And if such a one by chance bee chosen (for among men sometimes the worst speed best) as is bad, then is there such ciuill war and dissension, that untill he bee pluckt downe, there can be no friendship; and ouerthrowne, there is no enmity, no fighting for quarrels, but quietnesse.

Every one hath his office, some trimming the hony, some working the Ware, one framing hives, another the combes, and that so artificially, that Dedalus could not with greater Art or excellency better dispose the orders, measures, proportions, distinctions, ioints and circles. Diuers hew, others pollic and are carefull to do their worke so strongly, as they may resist the craft of such Wzones as seeke to line by their labours, which maketh them to keepe watch and ward as lining in a camp to others, and as in a court to themselves. Such a care of chastity that they neuer ingender, such a desire of cleannesse, that there is not so much as meate in all their hives. When they goe forth to worke they marke the winde, the storme and whatsoeuer doth threaten either their ruine or rage; and having gathered out of euery flower hony, they returne laden in their mouthes, thighs, wings, and all the body. whom they that

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carried at home receiue readily, as easing their backs of so great burthens. The King himselfe not idle, goeth vp and down intreating, threatening, commanding, vsing the counsell of a sequell, but not losing the dignity of a prince, preferring those that labor in greater authoritie, & punishing those that loiter with due severity. All which things being much admirable, yet this is most, that they are so profitable, bringing vnto man both home and way, each so wholesome, that we all desire it, both so necessary, that we cannot misse them. Here Euphues is a common wealth, which oftentimes calling to my mind, I cannot chuse but commend aboue any that I haue either read or heard of. Where the King is not for every one to talke of, where there is so much homage, such loue, such labor, that I haue wished oftentimes rather to be a Bee, then not to be as I should be. In this little garden with these hives, in this house haue I spent the better part of my life, yea, and the best: I was neuer busied in matters of state, but referring all my cares vnto the wisdom of graue counsellors, and my confidence to the noble mind of my dread soueraigne and Quene, neuer asking what she did, but alwaies praying she may doe well, not inquiring whether she might do what she would, but thinking she would doe nothing but what she might.

Thus contented with a meane estate, and neuer curious of the high estate, I found me such quiet, that me thinketh he which knoweth least liueth longest; in so much that I chuse rather to be an Hermit in a cave, then a Councillour in the Court.

Euphues perceiuing old Fidus to speake what he thought, answered him in these short words: He is very obstinate, whom neither reason nor experience can perswade. And truly seeing you haue alledged both, I must needs allow both. And if my former request haue bred any offence, let my latter repentance make amends. And yet this I know, that I enquired nothing that might bring you into danger, or me into trouble: For as young as I am, this I haue learned, that one may point at a starre, but not pull at it; and see a Prince, but not search him: and for mine owne part, I neuer meane to put mine hand betwene the barke and the rock, nor in matters which are not for me, to be ouer curious. The common wealth of your Bees did so delight me, that I was not

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not a little sorry, that either their estates haue not been longer
of your lease more, for in my simple iudgement, there was such
an orderly government, that men may not be ashamed to imitate
them, nor you weary to keepe them.

They hauing spent much time in these discourses, were called in
to supper. Philautus more willing to eat then heare their tales,
was not the last that went in, where being all set downe, they were
serued all in earthen dishes, all things so neat and cleanly, that
they perceined a kind of courtly maiesty in the minde of there
host, though he wanted matter to shew it in his house.

Philautus, I know not whether of nature melancholy, or feeling
one in his bosome, speake scarce ten words since his comming into
the house of Fidus. Which the old man well noting, began merri-
ly thus to parlie with him.

I Heruell Gentleman, that all this time you haue been tongue-
ried, either thinking not your selfe welcome, or disdainng so
homely entertainment: in the one you do me wrong, for I think
I haue not shewed my selfe strange: for the other you must par-
don mee, for that I haue not to doe as I would, but as I may. And
though England bee no graunge, but yeldeth euery thing, yet is it
here as in euery place, all for money. And if you will but accept
a willing mind in stead of a costly repast. I shall thinke my selfe
beholding vnto you: and if time serue and my Bies prosper, I will
make you part of amends with a better breakfast.

Philautus thus replied: I know good father, my welcome grea-
ter then any wayes I can requite, and my chere more bountifull
then euer I shall deserue, and though I seeme silent for matters
that trouble me, yet I would not haue you thinke me so foolish, that
I should either disdain your company, or mislike your chere, of
both which I thinke so well, that if time might answer my true
meaning, I would exceed in cost, though in courtesie I know not
how to compare with you, for (without flattery be it spoken) if the
common courtesie of England be no worse then this towards stran-
gers, I must needs thinke them happy that trauell into these Coasts,
and the inhabitants the most courteous of all Countries.

Here began Euphues to take the talke out of Philautus mouth,
and to play with him in his melancholy mood, beginning thus;

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No Father, I durst sweare for my friend, that both he thinketh himselfe welcome & his fare good, but you must pardon a young courtier, who in the absence of his Lady thinketh himselfe forlorne: And this vile dogge lone will so rankle where he biteth, that I feare my friends soze will breed to a fistula: for you may perceine that he is not where he liues, but where he loues; and more thoughts hath he in his head, than your Bees in your hives: and better it were for him to be naked among your waspes, though his body were all blistered, then to haue his heart stund with affection, whereby he is so blinded. But beleue me Fidus, he taketh as great delight to course a cogitation of loue, as you do to vse your time with honey. In this plight hath he been euer since his coming out of Naples, & so hath it wrought with him (which I had thought impossible) that pure loue did make him Sea-sicke, insomuch as in all my travell with him, I seemed to euery one to beare with him the picture of an honest man, but no liuing person; the more pittie, and yet no force.

Philautus taking Euphues tale by the end, and the old man by the arme, betwixt griefe and game, iest & earnest, answered him thus:

Evphues would dye if he should not talke of loue once in a day, & therefore you must giue him leaue after euery meale to close his stomack with loue, as with Marialad: & I haue heard not those that say nothing, but they that kick oftneest against loue, are euer in loue: yet doth he vse me as the meane to moue the matter, and as the man to make his mirrour, he himselfe knowing best the price of cozne, not by the market folks, but his owne footsteps. But if he vse his spech, either to make you merry, or to put me out of conceit, he doth well, you must thank him for the one, and I will thinke on him for the other. I haue oftentimes sworne, that I am as far from loue as he; yet will he not beleue me, as incredulous as those, who thinke none bald till they see his baines. As Euphues was making answer, Fidus preuented him in this manner.

There is no harme done Philautus; for whether you loue or Euphues iest, this shall breed no farre. It may be when I was as young as you, I was as idle as you (though in my opinion, there is none lesse idle then a louer.) For to tell the truth, I my selfe was once a courtier, in the daies of that most noble King of famous me-

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memory Henry the right, father to our most gracious Lady Elizabeth. Where, and with that he paused, as though the remembrance of his old life had stopped his new speech: but Philautus itching to heare what he would say, desired him to goe forward, unto whom Fidus, fetching a great sigh said, I will: And there againe made a full point. Philautus burning, as it were, in desire of this discourse, byged him againe with great intreaty: then the old man commanded the boy to be unconered, grace being said, called for stoles, and sitting by the fire, uttered the wole discourse of his lone, which brought Philautus a bed, and Euphues a sleepe. And now Gentlemen, if you will giue eare to the tale of Fidus, it may be some will be as watchfull as Philautus, though many as drouse as Euphues. And thus he began with heavy countenance (as though his paines were present, not past) to frame his tale.

I was borne in the wild of Kent, of honest parents and worshipfull, whose tender cares (if the fondnesse of parents way bee so termed) provided all things, euen from my very cradle, untill their graues, that might either bring me by in good letters, or make me heire to great liuings, I (without arrogancy be it spoken) was not inferiour in wit to many, which finding in my selfe, I flattered my selfe, but in the end deceiued my selfe: for being of the age of twenty yeres, there was no trade or kind of life, that either fitted my humour, or serued my turne, but the Court: thinking that place the onely meanes to climbe high and sit sure. Wherein I followed the beine of yong Souldiers, who iudge nothing sweeter then war, till they feele the weight. I was there entertained as well by the great friends my father made, as by mine owne forwardnesse, where it being now but honey Mone, I endeauoured to Court it with a grace, (almost past grace) laying more one my back, then my friends could well beare, hauing many times a braue cloake and a thred bare purse. Who so conuersant with the Ladies as I: who so pleasant? who more prodigall? In so much as I thought the time lost which was not spent either in their company with delight, or for their company in letters. Among all the troupe of gallant gentlemen, I singled out one (in whom I misliked nothing but his gravity) that aboue all I meant to trust: who as well for the good
quali-

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qualities he saw in me, as the little government he feared in me, began one night to utter these few words.

Friend Fidus (if fortune allow a terme so familiar) I would I might live to see thee as wise, as I perceive thee witty, then should thy life be so seasoned, as neither too much witte might make thee proud, nor too great riot poyse. My acquaintance is not great with thy person, but such insight have I in thy conditions, that I feare nothing so much as that there thou catch thy fall, where thou thinkest to take thy rising. There belongeth more to a Courtier then bravery, which the wise laugh at: or personage, which the chaste marke not: or wit, which the most part see not.

It is sober and discreet behaviour, civill and gentle demeanour that in Court winneth both credit and commoditie: which counsel, thy unripened yeeres thinke to proceed rather of the malice of age, then the good meaning.

To ride well is laudable, & I like it: to run at the tilt not amisse, and I desire it: to revell, much to be praised; and I have used it: which things, as I know them all to be Courtly, so for my part I account them necessary, for where greatest assemblies are of noble gentlemen, there should be the greatest exercise of true nobility: And I am not so precise, but that I esteeme it as expedient seats of armes & activity to imploy the body, as in study to wast the mind: yet so should the one be tempered with the other, as it might seeme as great a shame to be valiant and courtly without learning, as to be studious and bookish without valour.

But there is another thing Fidus, which I am to warne thee of, and if I might, to wrest thee from: not that I envy thy estate, but that I would not have thee forget it. Thou blest too much (a little I thinke to be too much) to dally with women, which is the next way to deat on them. For as they that angle for the Tortois, having once caught him, are driven into such a litherness, that they lose all, their spirits being benumbed; so they that seeke to obtaine the good will of Ladies, having once a little hold of their love, they are driven into such a trance, that they let goe the hold of their liberty, bewitched like those that view the head of Medusa, or the viper tied to the bough of the beech tree, which keepeth him in a dead sleepe, though hee begin with a sweet slumber.

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I my selfe haue tasted hiew Wine, and find it to be more pleasant then wholesome: and grapes gathered before they be ripe, may set the eyes one lust, but they make the teeth on edge: and loue desired in the bud not knowing what the blossom were, may delight the conceit of the head, but it will destroy the contemplation of the heart.

What I speake now is of mere good will, and yet upon small presumption: but things which come on the sudden, one cannot be too wary to present, or too curious to mistrust: for thou art in a place, either to make thee hated for vice, or loved for vertue, and as thou reuerencest the one before the other: so in brightness of life shew it. Thou hast good friends, which by thy lewd delights thou maiest make great enemies, and heauy foes, which by thy doing well thou maiest cause to be earnest arbiters of thee, in matters that they now canuas against thee. And so I leave thee, meaning hereafter to beare the reime of thy byrde in my hands, if I see thee headstrong. And so he departed. I gave him great thanks, and glad I was we were parted: for his putting loue in my mind, was like the throwing of Bugloss into wine, which increaseth in him that drinketh it a desire of lust though it mitigate the force of drunkenness.

I now fetching a Wine glass, that I might better haue a shot, was presented with ready game, which saved me some labour, but gained me no quiet. And I would Gentlemen, that you could feele the like impressions in your minds at the rehearsal of mishap, as I did passions at the entring into it. If euer you loved, you haue found the like, if neuer you loue, you shall taste the lesse. But he, so eager of an end, as one leaping ouer a stile before he come to it, desired few parentheses or digressions, or glosses, but the text where he himselfe was quating in the margin. Then said Fidus, thus it fell out; it was my chance (I know not whether chance or destiny) that being invited to a banquet where many Ladies were, and too many by one, as the end tried, though then too many by all, seeing that one, as I thought, I cast mine eyes so earnestly vpon her that my heart bowed her the mistresse of my loue; and so silly was I resolved to prosecute my determination, as I was earnest to begin it.

Now Gentlemen commit my cause to your considerations, being wiser then I was then, and somewhat (as I guesse) elder; I was

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but in Court a novice, having no friend but him before rehearsed, whom in such a matter I was likelier to find a bridle then a spur. I neuer before that time could imagin what loue should meane, but vled the terme as a flout to others, which I found now as a fever in my selfe: neither knowing from whence the occasion should arise, nor where I might seek the remedy. This distresse I thought youth would haue woꝛne out, by reason, or time, or absence, or if not euery one of them, yet all. But as fire getting hold in the bottome of a tree, neuer leaueth till it come to the top, or as strong poison Antidotum being but chased in the hand, pearceth at the last the hart: so loue which I kept but low, thinking at my will to leave, entred at the last so far that it held me conquered. And then disposing with my selfe, I plaide thus one the bit, Fidus, it standeth thee vpon either to win thy loue, or to weane thy affections; which choise is so hard, that thou canst not tell whether the victoꝛy will be the greater in subduing thy selfe, or conquering her. To loue and to liue well is wished to many, but incident to few. To loue and to liue well is incident to few, but indifferent to all. To loue without reason, is an argument of lust: to liue without loue, a token of folly. The measure of loue is to haue no meane, the end to be euerlasting. Theseus had no need of Ariadens threed to finde the way into the Labyrinth, but to come out; nor thou of any helpe how to fall into these bzakes, but to fall from them. If thou be bewitched with eyes, weare the eyes of a weasel in a ring, which is an enchantment against such charmes: and reason with thy selfe whether there be more pleasure to bee accounted amorous or wise. Thou art in the view of the whole Court, where the iealous will suspect vpon euery light occasion, where of the wise thou shalt be accounted fond, and of the foolish, amorous.

The Ladies themselves, howsoener they looke, will thus imagin, that if thou take thought for loue, thou art but a foole; if take it lightly, no true seruant. Besides this, thou art to be bound as it were an Apprentice, seruing 7. yeeres for that, which if thou winne, is lost in seven houres: if thou loue thine equall, it is no conquest: if thy superioꝛ, thou shalt be enuid: if thy inferioꝛ, laughed at: if one that is beautifull, her colour will change: before thou get thy desire: if one that is wise, shee will over-reach thee so farre, that thou shalt neuer touch

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touch her: if vertuous she will eschue such fond affection: if one deformed, she is not worthy of any affection: if she be rich, she needeth thee not: if poore, thou needest not her: if old, why shouldst thou loue her: if young, why should she loue thee?

Thus Gentlemen, I fed my selfe with my stone deuices, thinking by péece-meale to cut off that which I could not diminish, for the more I strived with reason to conquer mine appetite, the more against reason I was subdued of mine affections.

At the last calling to my remembrance an old rule of loue, which a Courtier then told me, of whom when I demanded what was the first thing to winne my Lady, he answered, Oppoztunity: asking what was the second; he said Oppoztunity: desirous to know what might be the third, he replied, Oppoztunity. Which answers I marking, as one that thought to take mine aime of so cunning an Archer, coniectured, that to the beginning, continuing, and ending of loue, nothing could be more conuenient then oppoztunity, to the getting of the which I applied my whole study, and wore my wits to the stumps, assuring my selfe, that as there is a time when the Mare will lick the hounds eare, and the fierce Tigresse play with the gentle lambe: so there was a certaine season when women are to be won, in the which moment they haue neither will to deny, nor wit to mistrust.

Such a time haue I read a young Gentleman found, to obtaine the loue of the Dutchesse of Millaine: such a time I haue heard that a poore yeoman chose to get the fairest Lady in Manua. Unto the which time I trusted so much, that I sold the skinne before the beast was taken, reckoning without mine hoast, and setting downe that in my booke as ready money, which afterwards I found to be a desperate debt.

It chanced that this my Lady (whom although I might name for the loue I bore her, yet I will not for the reuerence I owe her, but in this story call her Issida) for to recreate her minde, as also to solace her body, went into the Countrey, where she determined to make her abode for the space of thre moneths, hauing gotten leaue of those that might best giue it. And in this iourney, I found good fortune so favourable, that her abiding was within two miles of

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my fathers Mansion house, my parents being of great familiarity with the Gentleman where my Iffida lay. Who now so fortunate as Fidus; Who so frolicke; She being in the Country, it was no abiding for me in Court, where every pastime was a plague to the mind that lived in melancholy. For as the Turtle having lost her mate, wandzath alone, ioying in nothing but in solitarinesse, so pwoze Fidus in the absence of Iffida, walked in his chamber, as one not desolate for lacke of company, but desperate.

To make short of the circumstances which hold you too long from that you would heare, and I faine utter: I came home to my Father, where at mine entrance, supper being set on the Table, I espied Iffida, Iffida Gentlemen, whom I found before I sought, and lust before I wonne. Yet lest the alteration of my face might argue some suspicion of my follies, I, as courtly as I could, though God knowes but coarsely, at that time behaved my selfe as though nothing pained me, when in truth nothing pleased mee. In the middle of Supper Iffida as well for the acquaintance wee had in Court, as also the curtesie she vsed in generall to all, taking a Glasse in her hand filled with wine, dranke to mee in this wise; Gentleman I am not learned, yet haue I heard that the Wine beareth three Grapes: the first altereth, the second troubleth, the third dulleth. Of what grape this wine is made, I cannot tell, and therefore for I must craue pardon: if either this draught change you, vnllesse it be to the better; or griene you, except it be greater gaine, or dull you, vnllesse it be your desire; which long preamble I vse to no other purpose then to warne you from Wine hereafter, being so well counsellled before. And with that, she drinking, deliuered me the glasse. I now taking heart at glasse to see her so game some, as merrily as I could, pledged her in this manner.

It is pity Lady you want a pulpit, having preached so well over the pot, wherein you both shew the learning which you pofesse you haue not, and a kind of loue, which I would you had: the one appeareth by your long sermon, the other by the desire you haue to keepe me sober, but I will referre my answer till after supper; and in the meane season to be so temperate, as you shall thinke my wit to smell of wine, although in my opinion, such grapes set rather

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ther an edge vpon wit, then abate the point. If I may speake in your eare quoth Iffida, (the glasse being at my nose) I thinke wine is such a whetstone for wit, that if it be often set in that manner, it will quickly grind all the Steele out, and scarce leaue a backe where it found an edge. With many like speeches we continued our supper, which I will not reape, lest you should thinke vs Epicures to sit so long at our meate: but all being ended, we arose, where, as the the manner is, thanks & courtesie being made to each other, we went to the fire, where I boldened now without blushing, tooke her by the hand, and thus began to kindle the flame which I should rather haue quenched: seeking to blow a cole, when I should haue blowen out the candle.

Gentlewoman, either you thought my wits very short, that a sip of Wine could alter me, or else yours very sharp, to cut me off so roundly, when as I (without offence be it spoken) haue heard, that as deepe drinketh the Goose as the Gander, gentleman (quoth she) in arguing of wits, you mistake mine, and call your owne in question. For what I say, proceeded rather of a desire to haue you in health, than of malice to wish you harme. For you well know, that wine to a young blood is in the spring time flax to fire, and at all times either vnwholsome or superfluous, and so dangerous, that moze perish by a surfet than the sword.

I haue heard wise Clarkes say, that Galen being asked what diet he vsed that he liued so long, answered, I haue drunk no wine, I haue touched no woman, I haue kept my selfe warme.

Now sir, if you will licence mee to proceed, this I thought, that if one of your peeres should take a dramme of Magis, whereby consequently you should fall into an ounce of loue and then vpon so great heat take a little cold, it were enough to cast you away, or turne you out of the way. And although I be no Physitian, yet haue I ben vsed to attend sick persons, where I found nothing to hurt them so much as Wine, which alwaies drew with it, as the Admant doth the yron, desire of women: how hurtfull both haue bin, though you be too young to haue tried it, yet you be old enough to beleue it. Wine should be taken, as the dogges of Egypt drinke water, by snatches, and so quench their thirst, and not hinder

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their running, as the daughters of Lasander used it. who with a drop of wine take a spoonful of water: as the Virgins in Rome, who drinke but their Cies full, contenting themselves as much with the sight, as the taste.

Thus to excuse my selfe of unkindnesse, you haue made me almost impudent, and I you (I feare me) impatient, in seeming to prescribe a diet, where is no danger: in giuing a preparatiue, when the body is purged. But seeing all this talks came of drinking, let it end with drinking.

I seeing my selfe thus ridden, thought either she should sit fast, or else I would cast her. And thus I replied; Lady, you thinke to wade deepe where the fozd is but shallow, and to enter into the secrets of the mind, when it lieth open already, where in you vse no lesse art to bring me in doubt of your good will, than craft to put me out of doubt, hauing baited your hooke both with poison and pleasure in the vsing the meanes of Physicke, (whereof you so talke) mingled sweet Sirups with bitter drugges. You stand in feare that Wine should inflame my Luer, and conuert me to a Louer, truly I am framed of that mettall, that I can mortifie any affecti- ons, whether it be in drinke or desire, so that I haue no need of your plaisters, though I must needs giue thanks for your paines.

And now Philautus, for I see Euphues begin to nod, thou shalt vnderstand, that in the midst of my reply, my Father with the rest of that company interrupted me, saying, they would tal to some pastime, which because it groweth late Philautus, we will deferre till the morning, for age must keepe a straight diet, or else sickly life. Philautus tickled in enery veine with delight, was loth to leaue so, although not willing the good old man should breake his accustomed houre, vnto whom sleepe was the chiefest sustenance. And so waking Euphues who had taken a nap, they all went to their lodging, where I thinke Philautus was musing vpon the euent of Fidus his loue. But there I will leaue them in their beds till the next morning.

Gentlemen & gentlewomen, in the discourse of this loue, it may seeme I haue taken a new course: but such was the time then, that it was as strange to loue, as it is now common, & then les bled in the Court than it is now in the Countrey: but hauing respect to the

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the time past, I trust you will not condemne my present time, who am enforced to sing after their plaine song that was then vsed, and will follow hereafter the crotchets that are in these dayes cunningly handled. For the mindes of louers alter with the mad modes of the Musicians: and so much are they within few yeeres changed, that we account their old toying and singing to haue so little cunning, that we esteeme it barbarous: and were they liuing to heare our new quoyings, they would iudge it to haue so much curiosity, that they would tearme it foolish.

In the time of Romulus, all heads were rounded of his fashion: in the time of Caesar curled of his manner. When Cyrus liued, euery one praised the hooked nose, and when he died, they allowed the straight nose. And so it fareth with loue: in times past they vsed to looe in plaine termes, now in picked sentences, and he speaketh best that speaketh wisest: euery one following the newest way, which is not euer the nearest way: some going ouer the stile when the gate is open, another keeping the right beaten path, when he may crosse ouer better by the fields.

Euery one followeth his owne fancy, which maketh diners leap short for want of good riding, and many shoot ouer for lacke of true aime.

And to that passe it is come, that they make an Art of that which was wont to be thought naturall: And thus it standeth, that it is not yet determined, whether in loue, Vlysses more preuailed with his wit, or Paris with his personage, or Achilles with his prowess. For euery of them hath Venus by the hand, and they are all assured and certaine to win her heart.

But I had almost forgotten the old man, who bleseth not to sleepe compasse, whom I see with Euphues and Philautus now already in the garden, ready to proceed with his Tale: which if it seme tedious, we will breake off againe when they goe to dinner.

Idus calling these gentlemen by, brought them into his garden, where vnder a sweet arbour of Eglantine, the birds recording their sweet notes, he also strained his old pipe, and thus began.

Gentlemen, yesternight I left off abruptly, and therefore I must begin in this manner.

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My father placed vs all in good order, requesting either by questions to whet our wits, or by stories to try our memories, and Iffia, that might best there be bold, being the best in the company, and at all assaies too good for me, began againe to preach in this manner. Thou art a courtier Fidus, therefore best able to resolute any question: for I know thy wit good to understand, and ready to answer, to thee therefore I addresse my talke.

There was sometime in Sienna a Magnifico, whom God blessed with three daughters, but by three wines, and of three sundry qualities: the eldest was very faire, but a very foole: the second marvellous witty, but marvellous wanton: the third as vertuous as any living, but more deformed then any that euer lived.

The noble Gentleman their father disputed for the bestowing of them thus.

I thinke the Gods haue giuen we three daughters, who in their bosomes carry their dowries, insomuch as I shall not need to disburse one mite for all their mariages: Maidsens, be they neuer so foolish, yet being faire, they are commonly fortunate: for that men in these daies haue more respect to the outward shew, then the inward substance; wherein they imitate good Lapidaries, who chuse the stones that delight the eye, measuring the value not by the hidden vertue, but by the outward glistering; or wise Painters, who lay their best colours vpon their worst counterfait.

And in this, mee thinketh nature hath dealt indifferently, that a foole whom every one abhorreth, should haue beauty, which every one desireth; that the excellency of the one, might excuse the vanity of the other; for as we in nothing more differ from the Gods, then when we are foles; so in nothing doe we come nere them so much, as when we are amiable. This caused Helen to be snatched by for a Starre, and Ariadne to be placed in the Heauens, not that they were wise, but faire, fitter to adde a Maiesty in the Skie, then beare a Maiesty in earth. Iuno, for all her tealousse, beheld Io, wished to be no Goddesse, so she might be so gallant. Loue commeth in at the eye, not at the eare, by seeing Natures workes, not by hearing womens words. And such effects and pleasure doth sight bring vnto vs, that

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that diuers haue liued by looking on faire and beautifull pictures, desiring no meat, noz harkning to any musicke. What made the Gods so often to trespasse from heauen, and miche héere on earth, but beauty? What made men to imagine that the firmament was God, but beauty: which is said to bewitch the wise, and enchant the that made it. Pigmalion, for beauty, loued the image of Iuoy, Appelles, the counterfait of Campaspe; and none we haue heard of so sencelesse, that the name of beauty cannot either breake or bend.

It is this onely that Princes desire in their houses, Gardens, Orchards, or beds; following Alexander, who more esteemed the face of Venus, not yet finished, then the Table of the nine Muses perfected. And I am of that mind, that there can be nothing giuen vnto mortall men by the immortall gods, either more noble or more necessary then beauty. For as when the counterfait of Ganimedes was shewed at a market, euery one would faine buy it, because Zeuxes had therein shewed his greatest cunning: so when a beautifull woman appeareth in a multitude, euery man is drawn to sue to her, for that the Gods (the onely painters of beauty) haue in her expressed the art of their deity. But I will héere rest my selfe, knowing that if I should runne so farre as beauty would carry me, I should sooner want breath to tell her praises, then matter to proue them. Thus I am perswaded, that my faire daughter shall be well married, for there is none that can or will demand a greater ioynter then beauty.

My second child is witty, but yet wanton, which in my minde rather addeth a delight to the man, then a disgrace to the maide, and so linked are those two qualities together, that to the wanton without wit, is apishnesse; and to be thought witty without wantonnesse, precisenesse. When Lais, being very pleasant, had told a merry iest; It is pittie said Aristippus, that Lais, hauing so good a witte, should bee a wanton. Yea, quoth Lais, but it were more pittie that Lais should bee a wanton, and haue no good wit. Osiris King of the Egyptians, being much delighted with pleasant conceits, would often affirme, that hee had rather haue a Virgin that could giue a quicke answer that might cut him, then a milde speech that might claw. When it was objected to a gentlewoman, that shee was neither faire nor
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fortunate, and yet (quoth she) wise and well favoured, thinking it the chiefest gift that Nature could bestow, to have a rimbrowne hue, and an excellent head. It is wit that allureth, when every word shall have his weight, when nothing shall proceed, but it shall either saue of a sharpe conceit, or a secret conclusion. And this is the greatest thing, to conceive readily, and answer aptly, to vnderstand whatsoeuer is spoken, and to reply as though they vnderstood nothing. A Gentleman that once loued a Lady most entirely, walking with her in a Parke, with a deepe sigh began to say, That women could be constant. He replied: That they could not, pulling her hat ouer her head. Why, quoth the Gentleman (doth the sun offend your eyes: yea, answered she, the sonne of your mother: which quick and ready replies being well marked of him, he was enforced to sue for that which hee was determined to shake off. A noble man in Sienna, disposed to test with a Gentlewoman of meane birth, yet excellent qualities, betwixt game & earnest began thus to salute her.

I know not how I should commend your beauty, because it is somewhat browne, nor your stature, being somewhat too low, and of your wit I cannot iudge. So (quoth she) I beleue you, for none can iudge of wit but they that haue it: why then (quoth he) doest thou think me a fool: thought is free, my Lord (quoth she) I will not take you at your word. Hee perceiving all outward faults to be recompenced with inward fauour, chose this Virgin for his wife. And in my simple opinion, he did a thing both worthy his stocke, & her vertue. It is it that flourisheth when beauty fadeth: that waxeth young when age approacheth, and resembleth the Iris leafe, who although it be dead continueth greene. And because of all creatures, the womens wit is most excellent, therefore haue the Poets fained the Muses to be women: the Sumpnes the Goddesses: examples of whose rare wisdomes and sharpe capacities, would nothing but make me commit idolatry with my daughter. I neuer heard but of three things that argued a fine wit, inuention, concealing, answering. Which haue also bene found so common in women, that were it not I should flatter them, I should thinke them singular.

Then this sufficeth me, that my second Daughter shall not lead

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lead Apes in hell, though she haue not a penny for the piteest, because she is witty, which bindeth weake things, and looseth strong things, and woorketh all things in those that haue either wit themselves, or loue wit in others.

My youngest, though no pearle to hang at ones eare, yet so precious she is to a well disposed minde, that grace seemeth almost to disdain nature. She is deformed in body, slow of speech, crabbed in countenance, & almost in all parts crooked, but in behaviour so honest, in prayer so deuout, so precise in all her dealings, that I neuer heard her speake any thing, that either concerned not good instruction, or godly mirth.

Who neuer delighteth in costly apparrell, but euer desireth homely attyre, accounting no brauery greater then vertue: who beholding her bely face in a glasse, smiling said: This face were faire if it were turned; nothing that the inward motions would make the outward fauour but counterfeited: For as the precious stone Sandal-stone hath nothing in outward appearance, but that which seemeth black; but being broken, poureth forth beames like the Sun: so vertue sheweth but bare to the outward eye, but being pierced with inward desire, shineth like Crystal. And this I dare auouch, that as the Trogloditæ which digging in the filthy ground for roots, and found the inestimable Stone Topason, which enriched them euer after: so he that seeketh after my youngest daughter, which is deformed, shall find the great treasure of piety to comfort him during his life. Beautifull women are but like the Ermine, whose skin is desired, whose carcasle is despised: the vertuous contrariwise are then most liked when their skin is least loued.

Then ought I to take least care for her whom every one that is honest will care for: so that I will quiet my selfe with this perswasion, that every one shall haue a woer shortly. Beauty cannot liue without a husband, wit will not, deformity shall not.

Now Gentlemen, I haue propounded my reasons, for every one, I must now aske you the question; If it were your chance to trauell to Sienna, and to see as much there as I haue told you here, whether would you choose for your wife; the faire scule, the witty wanton, or the crooked Saint.

When she had finished, I stood in a maze, seeing three hooks laid in

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in one bait, vncertaine to answer what might please her, yet compelled to say somewhat lest I should discredit my selfe: But seeing all were wisht to heare my iudgement, I replied thus.

Lady Iffida, and Gentlewomen all, I meane not to trauell to Sienna to see Beauty, least in comming home the ayre change it, and then my labour be lost: neither to seeke so far for wit, lest she account me a foole, when I might speed as well neerer hand: nor to see for vertue, lest in Italy I be infected with vice: and so looking to get Iupiter by the hand, I catch Pluto by the heele.

But if you will imagine that great Magnifico to haue sent his three daughters into England, I would thus debate with them before I would bargaine with them. I loue beauty well, but I could not find in my heart to marry a foole: for if she be impudent, I shall not rule her; and if she be obstinate she will rule me; and my selfe none of the wisest, me thinketh it were no good match, for two fooles in one bed are too many.

Wit, of all things setteth my fancy on edge, but I should hardly chole a wanton; for be she neuer so wise, if alwaies she want one when she hath me. I had as leue she would want me too, for all my apparell I would haue my cap sit close.

Vertue I cannot mislike, which hitherto I haue honored, but such a crooked Apostle I neuer brooked; for vertue may well fatte my minde, but it will neuer feed mine eye; and in marriage, as market folkes tell me, the husband should haue two eyes, and the wife but one; but in such a match it is as good to haue no eye, as no appetite.

But to answer, of these inconueniences, which I would chole, (although each threaten a mischief) I must needs take the wise wanton; who if by her wantonnes she will neuer want where she likes, yet by her wit shee will euer conceale whom she lones, and to weare a horne and not know it, will doe me no more harme then to eat a flie and not see it.

Iffida, I know not whether stung with mine answer, or not content with my opinion, replied in this manner. When Fildus when you match, God send you such a one as you like best, but be sure alwayes that your head be not higher then your hat. And thus faining an excuse, departed to her lodging, which caused all the company to bzeake off their determined pastimes, leaving me perplexed

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perplexed with a hundred contrary imaginations: that to great surprise of this Philantus, thought I, that either I did not hit the question which she would, or that I hit it too full against her will: for to say the truth, witty she was, and somewhat merry. But God knoweth so farre from wantonnesse as my selfe was from wisdom, and I as farre from thinking ill of her, as I found her from taking me well.

Thus all night tossed in my bed, I determined the next day if any opportunity were offered, to offer also my importunate service. And found the time fit though her mind so froward, that to thinke of it my heart throbbed, and to utter it will bleed freshly.

The next day I coming to the gallery, where she was solitarily walking with her frowning cloth, as she lately on the fallons, understanding my father to be gone on hunting, and all other the Gentlewomen either walked abroad to take the ayre, or not yet ready to come out of their chambers, I adventured in one ship to put all my wealth, and at this time to open my long concealed love, determined either to bee a knight, as we say, or a knitter of Cape. And in this manner I uttered my first speech.

Lady, to make a long preamble to a short suit would seeme superfluous, and to begin abruptly in a matter of great weight, might be thought absurd: so as I am brought into a doubt, whether I should offend you with too many words, or hinder my selfe with too few.

She not staying for a longer treatise, brake me off thus roundly.

Gentleman, a short sute is soon made, but great matters not easily granted: if your request bee reasonable, a word will serue: if not, a thousand wil not suffice. Therefore if there be any thing that I may doe you pleasure in, see it be honest, and vse not tedious discourses or colours of Rhetorick, which though they bee thought courtly, yet are they not esteemed necessary: for the purest Emerald shineth brightest when it hath no oyle, and truth delighteth when it is apparelled worst.

Faire Lady, as I know you wise, so I haue found you courteous: which two qualities, meeting in one of so rare beauty, must foretell some great maruell, & work such effect in those that either

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haue heard of your praise, or seen your person, that they are inforced to offer themselves vnto your service. Among the number of which your vassals, I, though least worthy, yet most willing, am now come to proffer both my life to doe you good, and my liuing to be at your command: which franke offer proceeding of a faithfull mind, can neither be refused of you, nor misliked: And because I would cut off speeches which might seeme to saour either of flatterie or deceit, I conclude thus, that as you are the first, vnto whom I haue bowed my loue, so you shall bee the last, requiring nothing but a friendly acceptance of my service; and good will for the reward of it.

Iffida whose right eare began to glow, and both whose cheekes waxed red, either with choller or bashfulnesse; took me vp thus for stumbling.

Gentleman, you make me blush as much for anger as shame, that seeking to praise me, and proffer your selfe, you both bring my good name in question, & your ill-meaning into disdain; so that thinking to present me with your heart, you haue thrust into my hands the serpent Amphisbena, which hauing at each end a sting, hurteth both waies. You terme me faire, and therein you flatter: wise, and therein you meane witty: courteous, which in other plain words if you durst haue vttered it you would haue named wanton.

Haue you thought mee, Fidus, so light, that none but I could fit your losenesse: or am I the witty wanton which you harped vpon yesterday, that would alwaies giue you the sting in the hand? You are much deceived in me, Fidus, and I as much in you: for you shall neuer finde me for your appetite, and I had thought neuer to haue tasted you so vnpleasant to mine. If I bee amiable, I will doe those things that are fit for so good a face; if deformed, those things that should make me faire. And howsoeuer I liue, I pardon your presumption, knowing it to be no lesse common in court, then foolish, to tell a faire tale to a foule Lady, wherein they sharpen, I confesse their wits, but shew as I thinke small wisdom: & you among the rest, because you would be accounted courtly, haue assailed to feele the beine, you cannot see, wherein you follow not the best physicians, yet the most, who feeling the pulses, doe alwaies say it betokeneth in

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Ague, and you seeing my pulses beat, pleasantly iudge me apt to fall into a soles feauer; which lest it happen to shake me hereafter, I am minded to shake you off: now, bring but one request, where I should seeke oft to reuenge, that is, that you neuer attempt by word or writing to sollicit your sute, which is no more pleasant to mee, than the wynging of a straight shoe.

When she had vttered these bitter words, she was going into her chamber; but I, that now had no stay of my selfe, began to stay her, and thus againe to reply.

I Perceiue Iffida, that where the streame runneth smoothest, the water is deepest; and where the least smoke is, there to bee the greatest fire; and where the mildest countenance is, there to bee the melancholiest conceits. I swear to thee by the Gods, and there she interrupted me againe in this manner.

Idus, the more you swear, the lesse I beleue you; for that it is a practise in loue, to haue as little care of their owne oathes, as they haue of others honours, imitating Iupiter, who neuer kept oath he swore to Iuno, thinking it too full in loue to haue as small regard of religion, as he had of chastity. And because I will not feed you with delayes, nor that you should comfort your selfe with triall, take this for a flat answer, that as yet I meane not to loue any, and if I doe, it is not you; so I leaue you. But once againe I staide her steppes being now thoroughly heated, as well with loue as with choler, and thus I thundered.

If I had bled the policy that hunters doe, in catching of Hiera, it might be also I had now won you; but counting of the right side, I am entangled my selfe, & had it bin on the left side, I should haue inueagled thee. Is this the guerdon for good will: is this the courtesie of Ladies, the life of Courtiers, the sode of louers? Ah Iffida, little doest thou know the force of affection, and therefore thou rewardest it lightly, neither shewing courtesie like a lover, nor giuing thanks like a Lady. If I should compare my blood with thy birth, I am as noble; if my wealth with thine, as rich; if confer qualities, not much inferiour, but in good will as far above thee, as thou art beyond mee pride.

Doest thou disdain me, because thou art beautifull? Withy, colours fade when courtesie flourisheth. Doest thou reiect me for that thou

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thou art wise: Why, wit hauing sold many cards, lacked many an ace of wisdome. But this is incident to women, to loue those that least care for them, and to hate those that most desire them, making a make of that which they would be for a stomacher.

And seeing it is so, better lost they are with little grudge then found with much griefe: better sold for sorrow, then bought for repentance: and better to make no account of loue, than an occupation; where all ones seruice, be it neuer so great, is neuer thought enough, when were it neuer so little, it is too much. When I had thus raged, he thus replied.

FIdus you goe the wrong way to the wood, in making a gap when the gate is open, or in seeking to enter by force, when your next way lieth by fauour. Wherein you follow the humors of Ajax, who losing Achilles shield by reason, thought to winne it again by rage; but it fell out with him, as it doth commonly with all those that are cholerick, that he hurt no man but himselfe; neither haue you moued any to offence but your selfe. And in my minde, though simple be the comparison, yet surely it is, that your anger is like the wrangling of children; who when they cannot get what they would haue by play, they fall a crying; and not vnlke the vse of foule gamesters, who hauing lost the maine by true iudgement, thinke to face it out with a false batty: and you mistaking of my loue, which you required in sport, determine to get it by spight. If you haue a commission to take by Ladies, let me see it: if a priuiledge, let me know it: if a custome, I meane to breake it.

You talke of your birth, when I know there is no difference of blood in a bason; as little doe I esteeme those that boast of their ancestors, and haue themselves no vertue, as I doe of those that craue of their loue, and haue no modesty. I know nature hath provided, and I thinke our lawes allow it, that one may loue when they see their time, not that they must loue when others appoint it.

Whereas you bring in a rabble of reasons, as it were to blinde mee against my will; I answer, that in all respects I thinke you so farre to excell me, that I cannot finde in my heart to match with you. For one of so great good will as you are, to encounter with one of such pride as I am, were neither commendable nor conuenient,

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nient, no more then a patch of Rust in a damask coat. As for my beauty and wit, I had rather make them better then they are (being now but meane) by better, then worse then they are (which would then be nothing) by loue.

Now whereas you bring in (I know not by what prose, for I thinke you were neuer so much of Womans counsels) that there women best like, where they be least beloved; then ought they more to pittie vs, not to oppress vs, seeing we haue neither free will to chuse, nor fortune to enjoy. When Fidus, since your eyes are so sharp that you cannot onely looke through a millstone, but cleane through the minde, and so cunning that you can leuell at the dispositions of women whom you neuer knew, mee thinketh you should vse the meane, if you desire to haue the end, which is to hate those whom you would faine haue to loue you, for this haue you set for a rule (yet out of square) that Women then loue most, when they be loued most. And to the end I might scope to your iure, I pray you begin to hate me, that I may loue you.

Touching your losing and finding, your buying and selling, it much skilleth not, for I had rather you should lose me, so you might neuer finde me againe, then find mee, that I should thinke my selfe lost: and rather had I be sold of you for a penny, then bought for you with a pound. If you meane either to make an art or an occupation of loue, I doubt not but you shall finde worke in the Court sufficient: but you shall not know the length of my foot, untill by your cunning you get commendation.

A phrase now there is which belongeth to your Shop-boord, that is to make loue, and when I shall heare of what fashion it is made, if I like the patterne, you shall cut me a partlet, so as you cut it not with a paire of left handed shieres. And I doubt not, though you haue marred your first loue in the making, yet by the time you haue made three or foure loues, you will proue an expert workeman: so as yet you are like the Taylors boy, who thinketh to take measure befoze he can handle the shieres.

And thus I protest vnto you, because you are but a young beginner, that I will helpe you to as much custome as I can, so as you will promise me to sew no false stiches, & when mine old loue is worn threed-bare, you shall take measure of a new.

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In the meane season doe not discourage your selfe, Apelles was no good painter the first day: For in every occupation one must first indevour to begin. He that will sell Latone must learne to sold it, and he that will loue, must first learne to Court it.

As she was in this veine very pleasant, so I thinke shee would haue bene very long, had not the Gentlewomen called her to walke being so faire a day: then taking her leaue very courteously, shee left him alone, yet turning againe shee said: Will you not marre vs Fidus, being so proper a man: Yes quoth I, and without asking too, had you been a proper woman. When smiling shee said, you should finde me a proper woman, had you bene a proper workman; and so she departed.

Now, Philautus and Euphues, what a trance was I left in, who bewayling my loue, was answered with hate: or, if not with hate, with such kind of heate, as almost burnt the very bowels within me. What greater discourtesie could there possibly rest in the mind of a Gentlewoman, then with so many wips, such bitter girds, such disdainfull glees, to answer him that honored her: What cruelty more unfit for so comely a Lady, then to spurre him that galloped, or to let him bleed in the hart, whose vaine she should haue staunched in the liuer: But it fared with me as with the heare Bassill the which the more it is crushed, the sooner it springeth: or the Poppy, which the more it is trodden with the fote, the more it flourisheth. For in these extremities, beaten as it were to the ground with disdain, my loue reacheth to the top of the house with hope, not vnlik vnto a tree, which though it be often felled to the hard root, yet it buddeth againe and getteth a top.

But to make an end both of my tale and my sorowes, I will proceed, onely craving a little patience if I fall into mine old passions. With that Philautus came in with his spoke saying: In faith Fidus me thinketh I could neuer be weary in hearing this discourse, and I feare me the end will be too soone, although I feele in my selfe the impression of sorowes.

Yea quoth Euphues, you shall find my friend Philautus so kind hearted, that before you haue done, hee will bee further in loue with her then you were: for as your Lady said, Philautus will be

Euphues and his England.

be bound to make love, as warden of that Occupation. When Fidus: Well, God grant Philautus better successe then I had, which was too bad. For my father being returned from hunting, and the Gentlewomen from walking, the table was covered, and we all sat downe to dinner, none more pleasant then Iffida, which would not conclude her mirth: and I not melancholy, because I would couer my sadnesse, lest either she might thinke me to dote, or my father suspect me to desire her. And thus we both in table talks began to rest. She requesting me to be her caruer, and I not attending well to that she craved, gave her Salt, which when she received, she gan thus to reply.

In sooth Gentleman, I seldome eate Salt for feare of anger, and if you give me in token that, I want wit, then will you make me cholericke before I eate it: for women, be they neuer so foolish, would ever be thought wise.

I staied not long for mine answer, but as well quickned by her former talke, as desirous to cry quittance for her present tongue, said thus: If to eat store of salt, cause one to fret; and to have no Salt, signifie lacke of wit, then doe you cause me to maruell, that eating no Salt, you are so captious; and loving no salt, you are so wise, when indeed so much wit is sufficient for a woman, as when she is in the raine can warne her to come out of it.

You mistake your aime (quoth Iffida) for such a shower may fall, as did once into Daneas lap, and then that woman were a foole that would come out of it: but it may bee your mouth is out of taste, therefore you were best season it with salt. Indeed (quoth I) your answers are so fresh, that without Salt I can hardly swallow them. Many nips were returned that time betwene vs, and some so bitter, that I thought them to proceed rather of malice to worke despight, then of mirth to shew disport. My father very desirous to heare questions asked, willed mee after dinner to vse some demand, which after grace, I did in this sort.

Lady Iffida, it is not unlikely but that you can answer a question as wisely, as the last night you asked one wilily, and I trust you will be as ready to resolute any doubt by intreaty as I, was by commandement. There was a Lady in Spaine, who after the decease of her Father, had thre sons (and yet never h good Archer)

Euphues and his England.

the one excelled in all gifts of the body, inso much that there could be nothing added to his perfection, and so armed in all points, as his very looks were able to pearce the heart of any Lady, especially of such a one, as seemed her selfe to haue no lesse beauty then she had personage. For that as betwene the similitude of manners, there is a friendship in euery respect absolute: so in the composition of the body, there is a certaine loue ingendered by ones looks, where both the bodies resemble each other, as women both in one Looke.

The other, had nothing to commend him but a quick wit, which he had alwaies so at his will, that nothing could be spoken, but he would wrest it to his owne purpose, which wrought such delight to his Lady, who was no lesse witty then he, that you would haue thought a marriage to be solemnised before the match could be talked of. For there is nothing in loue moze requeste or moze delectable, then pleasant and wise conference, neither can there arise any storme in loue, which by wit is not turned to a calme.

The third, was a Gentleman of great possessions, large reuenues, full of mony, but neither the wisest that euer enjoyed so much, nor the properest that euer desired so much: he had no plea in his sute but gilt, which rubbed well in a hot hand, is such a grease as will supple a very hard heart. And who is so ignorant, that knoweth not gold to be a key for euery locke, chiefly with his Lady, who her selfe was well stored, and as yet infected with a desire of moze, that she could not but lend a good countenance in this match.

Now Lady Iffida, you are to determine this Spanish bargain, or if you please we will make it an English controuersie, supposing you to be the Lady, and three such Gentlemen, to come vnto you wooing; in faith, who should be the speeder?

Gentleman (quoth Iffida) you may answer your owne question by your owne argument, if you would, for if you conclude the Lady to be beautifull, witty, and wealthy, then no doubt she will take such a one as should haue some liness of body, sharpnes of wit, and store of riches; otherwise I would condemne that wit in her, which you seeme so much to commend; her selfe excelling in three qualities, she should take one which was indued but with one: in perfect loue the eye must be pleased, the eare delighted, the heart

Emphues and his England.

comforted: beauty causeth the one, wit the other, wealth the third.
 To love chiefly for comelines, were lust: to like for wit only, mad-
 ness: to desire chiefly for goods, covetousnes: yet can there be no
 love without beauty, but we loath it: no without wit, but we
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Euphues and his England.

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Ah Philautus, what torments dost thou thinke poore Fidus endured, who now felt the flame euen to take full hold of his heart: and thinking by solitarinesse, to drive away melancholy, and by imagination to forget loue, I laboured no otherwise, then he that to haue his horse stand still, pricketh him with the spur, or he that hauing sore eyes rubbeth them with salt water. At the last with continuall abstinence from meate, from company, from sleepe, my body began to consume, and my head to wax idle, insomuch, that the substance which perforce was thrust into my mouth, was neuer digested, nor the talke which came from my addle braines, liked: for euer in my slumber, me thought Iffida presented her selfe, now with a countenance pleasant and merry, straight waies with a colour full of wrath and mischief.

My father, no lesse sorrowfull for my disease, than ignorant of the cause, sent for diuers Physicians, among the which there came an Italian, who feeling my pulses, casting my water, and marking my lookes, commanded the chamber to be voided, and shutting the doore, applied this medicine to my maledy. Gentleman, there is none that can better heale your wound then he that made it, so that you should haue sent for Cupid, not Esculapius, for although they be both Gods, yet will they not muddle in each others office. Appelles will not go about to amend Lyfippus carving, yet they both wrought Alexander: nor Hypocrates busie himselfe with Ouids Art, and yet they both described Venus. Your humour is to be purged, not by

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Euphues and his England.

such meanes, as you shall recover in short space: other wise, if you seek to conceale the party, and increase your passions, you shall shorten your life, and so lose your love, for whose sake you live.

When I heard my Physician so pat to hit my disease, I could not dissemble with him, lest he should betray it; neither would I, in hope of remedy.

Unto him I discoursed the faithful love which I bore to Iffida, and described in every particular, as to you I have done. Which he hearing, procured within one day Lady Iffida to see me, telling my Father that my disease was but a consuming feaver, which he hoped in short time to cure.

When my Lady came, and saw me so altered in a moneth, wasted to the heard bones, more like a ghost then a living creature, after many words of comfort (as women want none about sicke persons) when she saw opportunity, she asked me whether the Italian were my messenger; or if he were, whether his ambassage were true: which question I thus answered.

Lady, to dissemble with the world when I am departing from it, would profit me nothing with man, and hinder me much with God: to make my death-bed the place of deceit, might hasten my death and increase my danger.

I have loved you long, and now at length I must leave you, whose hard heart I will not impute to discourtesie, but destiny; it contenteth me that I died in faith, though I could not live in favour: neither was I ever more desirous to begin my love, then I am now to end my life. Things which cannot be altered, are to be borne, not blamed: follies past, are sooner remembered then redressed and time past may well be repented, but never recalled. I will not recount the passions I have suffered, I thinke the effects shew them, and make it is more behovefull for me to fall to my bed, then to continue in a controversy: beauty loveth life only, and life loveth beauty only.

The love sheweth for comelines, were lust to like for wit only, madnesse to desire chiefly for goods, and covetousnesse: yet can there be no love without beauty, but we loath it: no without wit, but we scorn it: no without riches but we repent it. Every flower hath his blossome, his savour, his sap: and every desire should have to feed the eye, to please the wit, to maintaine the root.

Gammodes may run on an unmanly countenance, but that is not love: Viriles tell a witty tale, but that tasteth not: Cressus bring bags of gold, and that doth both: yet without the aid of beauty we cannot bestow it, and without wit he knowes not how to use it. So that I am of this mind, there is no Lady but in her choice will be so resolute, that either she will live a virgin, till she have such a one as shall have all these three properties, or else die for anger, if she match with one that wanteth any of them.

I perceiving her to stand so stiffly, thought, if I might, to remove her footing, and replied againe.

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Although there be no force which may compell me to take any, neither a proffer whereby I may choose all, yet to answer you flatly, I would have the wealthiest: for beauty without riches goeth a begging, and wit without wealth, cheapeneth all things in the faire, but buyeth nothing. Cruelly Lady (quoth I) either you speake not as you thinke, or you be farre over-hot; for me thinketh that he that hath beauty, shall have money of Ladies for almes, and he that is witty will get it by craft: but the rich having enough, and neither loved for shape nor sense, must either keepe his gold for those he knowes not, or spend it on them that care not. Well, answered Iffida, so many men so many minds, now have you my opinion, you must not thinke so wounding me from it, for I had rather be as all women are, obstinate in mine owne conceit, then apt to be brought to others constructions.

Euphues and his England.

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You are in loue Fidus, which if you couer in a close chest, will burne every place, before it burst the locke. For as we know by Physick, that poison will disperse it selfe in every veine before it pearce the heart: so I haue heard by those that in loue could say somewhat, that it maimeth every part before it kill the liuer. If therefore you will make me priuy to all your deuices, I will procure
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Euphues and his England.

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I have loved you long, and now at length I must leave you, whose hard heart I will not impute to discourtesie, but destinie; it contenteth me that I died in faith, though I could not live in favour: neither was I ever more desirous to begin my love, then I am now to end my life. Things which cannot be altered, are to be borne, not blamed: follies past, are sooner remembered then redressed: and time past may well be repented, but never recalled. I will not recount the passions I have suffered, I thinke the effects shew them, and now it is more behouefull for me to fall to praying for a new life, then to remember the old: yet this I adde (which thought it merit, no mercy to save; it deserueth thankses of a friend) that onely I loved thee, and lived for thee. And so turning on my left side, I fetched a deepe sigh.

Iffida, the water standing in her eyes, clasping my hands in hers, with a sad countenance answered me thus.

Euphues and his England.

My good Fidus, if the increasing of my sorrows might mitigate the extremity of thy sickness, I could be content to resolve my selfe into teares, to rid thee of trouble: but the making of a fresh wound in my body, is nothing to the healing of a festered sore in thy bowels; for that such diseases are to be cured in the end by the meanes of their originall. For as by Baill the scorpion is ingendered, and by the meanes of the same heart destroyed; so loue, which by time and fancy is bred in an idle braine, is by time and fancy banished from the heart; as the Salamander, which being a long space nourished in the fire, at the last quencheeth it; so affection hauing taken hold of the fancy, and living as it were in the minde of the louer, in tract of time altereth and changeth the heat, and turneth it to chillesse.

It is no small grieffe to me, Fidus, that I should be thought to be the cause of thy languishing, & that I cannot be a remedy of thy disease.

For vnto thee I will reueale more, then either wisdome would allow, or my modesty permit.

And yet so much as may acquit me of ingratitude towards thee, and rid thee of the suspicion conceived of me.

So it is Fidus and my good friend, that about two yeeres past, there was in Court a gentleman, not unknowne to thee, nor, I thinke vnbeloued of thee, whose name I will not conceale, lest thou shouldest either thinke me to forge, or him not worthy to be named.

This gentleman was called Thirsus, in all respects so well qualified, as had he not been in loue with me, I should haue been enamoured of him. But his hastinesse preuented my heat, who began to sue for that which I was ready to offer: whose sweet tale, although I wished it to be true, yet at the first I could not beleue. For that men in matters of loue, haue as many waies to deuine, as they haue words to utter.

I seemed strait laced, as one neither accustomed to such suites, nor willing to entertaine such a seruant; yet so warily, as putting him from me with my little finger, I drew him to me with my whole hand. For I stood in a great maimering how I might behaue my selfe, lest being too coy, he might thinke me proud, or being too much curtesie, he might thinke mee wanton. Thus long time I held him in a doubt, thinking thereby to haue full triall of his faith,

Euphues and his England.

faith, or plaine knowledge of his fallhood. In this manner I led my life almost one yere, buttill with often meeting and diuers conferen-ces, I felt my selfe so wounded, that though I thought no heauen to my hap, yet I lined as it were in hell, till I had enjoyed my hope. For as the tree Ebenus though it no way be set in a flame, yet it burneth with sweet sauiours: so my minde, though it could not be fi-red, so that I thought my selfe wise, yet was it almost consumed to ashes with pleasant delight, and sweet cogitations, insomuch that it fared with me as it doth with the trees stricken with thunder, which hauing the barkes sound, are bruised in the body: for finding my out-ward parts without blemish, looking into my minde, could not see it without blowes.

I now perceiuing it high time to vse the Physitian, who was al-waies at hand, determined at the next meeting to conclude such a faithfull & inuiolable league of loue, as neither the length of time, nor the distance of place, nor the threating of friends, nor the spight of fortune, nor the feare of death, should either alter or diminish: which accordingly was there finished, and hath hitherto bin cruelly fulfilled: Thirsus, as thou knowest, hath ever since been beyond the seas, the remembrance of whose constancy, is the onely comfort of my life: neither doe I reioyce in any thing more, then in the faith of my good Thirsus.

Then Fidus I appeale in this case to thy honesty, which shall determine of mine owne honour. Wouldst thou haue me in-con-stant to mine old friend, and faithfull to a new? Knowest thou not that as the Almon-tree beareth most fruit when it is old, so loue hath greatest faith when it groweth in age? It falleth out in loue as it doth in Wines, for the young Wines bring the most wine, but the old the best; so tender loue maketh greatest shew of blossomes, but tried loue bringeth forth sweetest iuce.

And yet I will say thus much, not to adde courage to thy attempts that I haue taken as great a delight in thy company, as euer I did in any (my Thirsus onely excepted) which was the cause that often-times I would either by questions moue thee to talke, or by quar-rels incence thee to choler, perceiuing in thee a wit answerable to my desire, which I thought thowoly to whet by some discourse. But wert thou in comelinesse Alexander, and my Thirsus

Theretes

Euphues and his England.

Ther sites, wert thou Vlysses, hee Midas, thou Cræsus, hee Codrus, I would not forsake him to haue thee, no, not if I might thereby prolong thy life, or saue mine owne: so fast a root hath true loue taken in mine heart, that the more it is digged, the deeper it groweth; the oftner it is cut, the lesse it bleedeth, and the more it is loden, the better it beareth.

What is there in this vile earth, that more commendeth a woman then constancy? It is neither his wit, though it be excellent, that I esteeme; neither his birth, though it be noble; nor his bringing vp, which hath alwayes been courtly; but onely his constancy and my faith, which no torments, no tyrant, no death shall dissolue. For neuer shall it be said, that Iffida was false to Thirsus, though Thirsus faithlesse (which the gods forsend) to Iffida.

For as Amulus the cunning Painter, so portrayed Minerva, that which way soener one cast his eyes, shee alwaies beheld: him so hath Cupid so exquisitely drawne the image of Thirsus in my heart, that what way soener I glance, me thinketh he looketh stedfastly vpon mee: insomuch that when I haue seene any to gaze on my beauty (simple God wot though it be) I haue wished to haue the eye of Augustus Caesar, to dim their sights, with the sharpe and scorching beames. Such force hath time and triall wrought, that if Thirsus should die, I would be buried with him: imitating the Eagle, which Seta a virgin brought vp, who seeing the bones of the virgin cast into the fire, threw himselfe in with them, and burnt himselfe with them. Or Hippocrates Twins, who were bozne together, laughed together, and dyed together.

For as Alexander would be ingraued of no man in a precious stone, but onely of Pergoteles: so would I haue my picture imprinted in no heart but in his by Thirsus.

Consider with thy selfe Fidus, that a faire woman without constancy, is not vnlike a green tree without fruit, resembling the counterfait that Praxitiles made for Flora, before the which, if one stood directly, it seemed to weepe; if on the left side, to laugh; if on the other side, to sleepe: where he noted the light behaviour of her, which could not in one constant shadow be set downe.

And yet for the great good will thou bearest mee, I cannot reiect thy seruice, but I will not admit thy loue. But if either my friends,

Euphues and his England.

friends, or my selfe, my goods, or my good will, may stand thee in stead, vse me, trust me, command me, as farre forth as thou canst with modesty, and I may grant with mine honour.

If to talke with me, or continually to bee in thy company, may in any respect satisfie thy desire, assure thy selfe I will attend on thee as diligently as thy Purse, and be more carefull for thee then thy Physitian. More I cannot promise, without breach of my faith: more thou canst not aske without the suspicion of folly.

Here Fidus, take this Diamond, which I haue heard old women say to haue been of great force against idle thoughts, vaine dreames, and franticke imaginations, which if it do thee no good, assure thy selfe it can doe thee no harme: and better I thinke it against such enchanted fantasies, then either Homers Moly, or Plinies Centaurio.

When my Lady had ended this strange discourse, I was stricken into such a maze, that for the space almost of halfe an houre, I lay as it had been in a trance, mine eyes almost standing in my head without motion, my face without colour, my mouth without breath, insomuch that Iffida began to screech out and call company, which called me also to my selfe: and then with a faint & trembling tongue I vttered these words.

Lady, I cannot vse as many words as I would, because you see I am weak: nor giue so many thanks as I should, for that you deserue infinite. If Thirsus haue planted the vine, I will not gather the grapes: neither is it reason, that hee hauing sown with paine, that I should reape the pleasure. This sufficeth mee, and delighteth me not a little, that you are so faithfull, and hee so fortunate. Yet, good Lady, let mee obtaine one small sute, which derogating nothing from your true loue, must needs be lawfull, that is, that I may in this my sicknes enjoy your company, and if I recover, be admitted as your seruant: the one will hasten my health, the other prolong my life. She courteously granted both, and so carefully tended me in my sicknesse, that what with her merry sporting and good nourishing, I began to gather vp my crums, and in short time to walke into a gallery neere adioyning vnto my chamber, where she disdained not to lead me, and so at all times to vse me as though I had been Thirsus. Every euening she would put forth some pretty question, or vtter some merry conceit to dzyue mee from

Euphues and his England.

from melancholy. There was no broth that would doleke but of her making, no meat but of her dressing, no sleepe enter into mine eyes, but by her singing; insomuch as she was both my nurse, my cooke, & my Physitian. Being thus by her for the space of one month cherished, I waxed strong as though I had neuer been sick.

Now Philautus, iudge not partially, whether was she a Lady of greate constancy towards Thirsus, or courtesie towards mee?

Philautus, thus answered. How surely Fidus, in my opinion, she was no lesse to be commended for keeping her faith inuiolable, then to be praised for giuing such almes vnto thee: which good behaviour differeth far from the nature of our Italian Dames, who if they be constant, they dispise all other, that seeme to loue them. But I long yet to heare the end, for me thinketh a matter begunne with such heat, should end with a bitter colde.

Philautus, the end is short and lamentable, but as it is, haue it.

She, after long recreating her selfe in the Countrey, repaired againe to the Court, and so did I also, where I liued (as the Elephant doth by the ayre) with the sight of my Lady, who euer bled me in all her secrets, as one that she most trusted. But my loves were too great to last, for euen in the middle of my blisse, there came tidings to Iffida, that Thirsus was slaine by the Turkes, being then in pay with the King of Spaine, which battle was so bloody, that many gentlemen lost their liues.

Iffida so disfraught of her wits with this newes, fell into a frenzy, hauing nothing in her mouth but alwaies this, Thirsus slaine, Thirsus slaine: euer doubling this speech, with such pittfull cries and screeches, as it would haue moued the souldiers of Vlisses to sorrow. At the last by good keeping, and such meanes as by Physicke was provided, she came againe to her selfe, vnto whom I writ many letters, to take patiently the death of him, whose life could not be recalled: diuers she answered, which I will shew you at my better leasure. But this is most strange, that no sute could allure her againe to loue, but euer she liued all in blacke, not once comming where she was most sought for. But within the terme of five yeares, she began a little to listen to mine old sute, of whose

faithfull

Euphues and his England.

faithfull meaning she had such triall, as shee could not thinke that either my love was builded vpon lust or deceit.

But destiny cut off my love by cutting off her life, for falling in to a hot pestilent feauer, she died, and how I tooke it, I meane not to tell: but forsaking the Court presently, I haue here liued euer since, and so I meane till death call me.

Now Gentlemen, I haue held you too long I feare me; but I haue ended at the last, you see what love is begun with grise, continued with grise, ended with death. A paine full of pleasure, a ioy replenished with misery, a heauen, a hell, a god, a diuell, & what not, that either hath in it sence or sorrow: Where the dayes are spent in thoughts, the nights in dreames, both in danger, either be- guiling vs of that we had, or promising vs that we haue not. Full of tealousie without cause, and voyd of feare when there is cause: and so many inconueniencies hanging vpon it, as to reckon them all were infinite, and to taste but one of them intollerable.

Yet in these dayes it is thought signes of a good wit; and the on- ly vertue peculiar to a courtier: For love they say is in yong Gen- tlemen, in clowdes it is lost, in old men dotage, when it is in all men madnesse.

But you Philautus, whose blood is in his chiefeest heat, are to take a greater care, lest being overwarmed with Love, it so inflame the liuer, as it drine you into a consumption. And thus the old man brought them in to dinner, where they hauing taken their repast, Philautus, as well in the name of Euphues as his owne, gaue this answer to this old mans tale, and these or the like thanks for his cost and courtesie.

My Father, I thanke you, no lesse for your talke which I found pleasant, then for your counsell which I account profitable, and so much for your great chere and courteous entertainment, as it deserueth of those that cannot deserue any. I perceiue in England the women and men are in love constant, to strangers courteous, and bountifull in Hospitality: the two latter we haue tryed to your cost, the other we haue heard to your paines, and may iust- fie them all wheresoeuer we come, to your praises and pleasure. This onely we craue, that necessity may excuse our boldnesse, and for amends we will vse such meanes, as although we cannot
make

Euphues and his England.

make you gaine much, yet you shall leese little.

Then Fidus taking Philautus by the hand, spake thus to them both.

Gentlemen & friends, I am ashamed to receive so many thanks for so smal courtesie: & so far off it is for me to looke for amends for my cost, as I desire nothing moze, then to make you amends for your company and your good will, in accounting well of all fare: onely this I craue, that at his returne, after you shall bee feasted of great personages, you vouchsafe to visit the cottage of poore Fidus, where you shall be no lesse welcome then Iupiter was to Bacchus: Then Euphues,

Wee haue troubled you too long, and high time it is for poore pilgrimages to take the day before them, lest being benighted, they straine courtesie in another place, and as we say in Athens, fish and Geese in thre dayes are stale: Nothwithstanding wee will bee bold to see you, and in the meane season we thanke you, and ever as wee ought, we will pray for you.

Thus after many farewells, with as many welcomes of the one side, and thanks of the other, they departed, and framed their steps towards London. And to dzine along the time Euphues began to instruct Philautus.

Thou shalt Philautus the courtesie of England to surpass, & the constancy (if the old gentleman told the truth) to excell, which warneth vs both to be thankfull for the benefits wee receive, and circumspect in the behaviour we vse, lest being bountifull of good turnes, we be accounted ingrate: and being dissolute in our liues, we be thought impudent.

When we come into London, wee shall walke in the garden of the world, where among many flowers, wee shall see some weeds, sweet Roses, and sharpe Nettles, pleasant Lillies, and pricking thornes, high Wines, elow hedges. All things (as the same goeth) that may either please the sight, or dislike the smell, either feed the eye with delight, or fill the nose with infection.

Then good Philautus let the care I haue of thee be in stead of graue counsell, and my good will towards thee in place of wisdom. I had rather thou shouldst walke among the beds of wholesome posheards, then the knots of pleasant flowers, and better shalt thou finde

Enphyas and his England.

indeed to gather Garlike for thy stomacke, than a sweet violet for thy senses. I feare me, Philautus, that seeing the amiable faces of the English Ladies, thou wilt cast off all care both of my counsel, & thine owne credit. For well I know that a fresh colour doth easily dim a quicke sight, that a sweet rose doth soonest pierce a fine cent, that pleasant strepps doe chiefliest infect a delicate taste, that beautifull women doe first of all allure them that haue the wantonnest eyes, and the whitest mouthes.

A strange Tree there is called Alpina, which belongeth forth the fairest blossomes of all trees, which the Bée either suspecting to be venomous, or mistaking because it is so glorious, neither tasteth it nor commeth nere it. In the like case Philautus, would I haue thee to imitate the Bée, that when thou shalt behold the amiable blossomes of the Alpine tree in any woman, thou shun them, as a place infected either with popson to kill thee, or honey to deccaine thee: for it were more conuenient thou shouldst pull out thine eyes, and live without loue, then to haue them clore, and be infected with lust.

When must choose a woman as the Lapidary doth a true Saphire, who when he seeth it to glister, covereth it with Dyle, and then if it shine, he alloweth it: if not, he breaketh it. So if thou fall in loue to a one that is beautifull, cast some kind of colour in her face, either as it were mistaking her behaviour, or hearing of her lightnes: and if then she looke as faire as before, wooe her with her and weare her.

When my good friend, consider with thy selfe what thou art, an Italian: where thou art, in England: whom thou shalt loue, if thou fall into that daine, an Angell. Let not thy eye goe beyond thy eare, nor thy tongue as far as thy foot. And thus I requyre thee, that of all things thou refrain from the hot fire of affection.

For as the pretious Stone Antiarcticis, being throwne into the fire looketh black and halfe dead, but being cast into the water, glisteth like the Sunne beames: so the pretious minde of man once put into the flame of loue, is as it were blynd and loseth her vertue, but sprinkled with the water of wisdome, and detestation of such fond delights, it shineth like the glorious rayes of Phcebus.

And it shall not be amisse though my Philicke be simple, to prescribe a straight diet before thou fall into thy old disease.

First, let thy apparell be but meane, neither too hane to shew thy pride,

Euphues and his England.

pride, nor too base to bewray thy poverty: be as carefull to keepe thy mouth from wine, as thy fingers from fire.

Wine is the glasse of the mind, and the onely sauce that Bacchus gaue Seres when he fell in loue: be not dainty mouthed, a fine taste noteth the fond appetites that Venus said her Adonis to haue, who seeing him to take chiefest delight in costly cates, smiling said thus:

I am glad that my Adonis hath a sweet tooth in his head, and who knoweth not what followeth? But I will wade too farre, seeing heretofore, as well in my Cooling card, as at diuers other times I haue giuen thee a caueat in this vanity of loue, to haue a care: and yet me thinketh the more I warne thee, the lesse I dare trust thee: for I know not how it cometh to passe, that euery minute I am troubled in mind about thee.

When Euphues had ended, Philautus thus began.

EVphues, I thinke thou wast bozne with this word loue in thy mouth, or that thou art bewitched with it in minde, for there is scarce three words vttered to me, but the third is Loue, which how often I haue answered, thou knowest, and yet that I speake as I thinke, thou neuer beleeuest: either thinking thy selfe a God, to know thoughts, or me worse then a diuel, not to acknowledge them when I shall giue any occasion, warne me, and that I should giue none, thou hast already warned me: so that this perswade thy selfe, I will stick as close to thee, as the sole to thy shoe.

But truely I must needs commend the curtesie of England, and old Fidus for his constancy to his Lady Isida, and her faith to her friend Thirus; the remembrance of which discourse did often bring into my mind the tale I bare to Lucilla, who loued all, and was not found faithfull to any. But I let that passe: let thou come in againe with thy, faburthen and hit me in teeth with Loue, for thou hast so charmed mee, that I dare not speake any word that may bee wrested to charity, lest thou say, I meane loue: and in truth I thinke there is no more difference betwene them, then betwene a byome and a besome.

I will follow thy diet and thy counsel, I thanke thee for thy good will, so that I will now walke vnder the shaddow, & be at thy commandement: not so, answered Euphues, but if thou follow mee, I dare

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dare be thy warrant we will not offend much. Much talke ther was in the way, which much shortned their way: and at the last they came to London, where they met with diuers stranges of their friends, who in small space brought them familiarly acquainted with certaine English Gentlemen, who much delighted in the company of Euphues, whom they found both sober and wise, yet sometimes merry and pleasant. They were brought into all places of the Citty, and lodged at the last in a Merchants house, where they continued till a certaine breach.

They vsed continually the Court, in the which Euphues took such delight, that he accounted all the praises he heard of before, rather to be enuious then otherwise, and to be partiall, not giuing so much as it deserued, and yet to be pardoned, because they could not. It happened that these English Gentlemen conducted these two strangers to a place where diuers Gentlewomen were: some courtiers, others of the country, where being welcome they frequented almost euery day for the space of one month, enertaining of time in courtly pastimes, though not in the court: insomuch that if they came not, they were sent for, & so vsed as they had been country men, not strangers. Philautus with his continuall access, and often conference with Gentlewomen, began to wean himselfe from the counsell of Euphues, & to twed his eyes to the comelinesse of ladies, yet so warily, as neither his friend could by narrow watching discouer it, neither did he by any wanton countenance betwray it: but carying the image of loue ingrained in the bottom of his hart, & the picture of courtesie impainted in his face, he was thought to Euphues, courtly, & known to himselfe comfortlesse. Among a number of Ladies, he fixed his eyes vpon one, whose countenance seemed to promise mercy, & threatened mischief, intermedling a desire of liking with all, & with a certaine comely pride to accept none: whose wit would commonly taunt without dispight, but not without disparage, as one that seemed to abhorre loue worse then lust, & lust worse then murder: of greater beauty then birth, and yet of lesse beauty then honesty: which gather more honour by vertue, then nature could by Art, or fortune might by promotion. She was ready of answer, yet wary: still of speech, yet sweet: in all her passions so temperate,

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temperat, as in her greatest mirth none would thinke her wanton: neither in her deepest griefe, fullen; but alwayes to looke with so sober chierfaines, as it was hardly thought, whether she were more commended for the gravity of the aged, or for her courtlinesse of the youth: oftentimes delighted to heare discourses of loue, but ever desirous to be instructed in learning: somewhat curious to keep her beauty, which made her comely, but more carefull to increase her credit, which made her commendable: not adding the length of a haire to courtlinesse, that might detract the brydth of a baire from chastity. In all her talke so pleasant, in all her looks so amiable, so graine modesty topped with so witty mirth, that they that were intangled with her beauty, were enforced to preferre her wit before their wits, and they that loved her beauty, were compelled to preferre their affections before her wisdom: whose rare qualities caused so strange enents, that the wise were allured to vanities, and the wantons to vertue, much like the river in Arabia, which turneth gold to dross, and diet to filuer. In conclusion, they wanted nothing in this English Angell that Nature might adde for perfection, or fortune could giue for wealth, or God commonly bestow on mortall creatures: And more easie it is in the description of so rare a personage, to imagin what she had not, than to repeat all she had. But such a one she was, as almost all they are that serue so noble a Prince: such virgins carry lights before such a Viceroy, such flimsy arrows with such a Diana. But why goe I about to set her in black and white, whom Philautus is now with all colour impo:traying in the table of his heart: And surely I thinke by this he is halfe mad, whom long since I left in a great maze.

Philautus viewing all these things, and more then I haue uttered (for that the louers eye pearceth deeper) withdrew himselfe secretly into his lodging, and locking the doore began to debate with himselfe in this manner.

A thirte vnsfortunate is he that is once faithfull, and better it is to be a mercilesse souldier, then a true lover: the one liueth by anothers death, the other dieth by his owne life.

What strange fits be these Philautus, that burne thee with such a heat, that thou shakest for cold, & all thy body in a shivering sweat, in a flaming ice, melteth like wax, & hardneth like that Adamant:

Euphues and his England.

Is it longer? Then would it were death: for likelier it is that I should lose my life then win my loue. Ah Camilla, but why doe I name thee, when thou dost not heere me: Camilla, name thee I will, though thou hate me. But alas, the sound of thy name doth make me sound for griefe. What is in me that thou shouldst not despise, and what is there not in thee that I should not wonder at. Thou a woman, the last thing God made, and therefore the best. I a man, that could not liue without thee, and therefore the worst. All things were made for man as a Soueraigne, and man made for a woman as a slave. O Camilla, would either thou hadst been bred in Italy, or I in England: or would thy vertues were lesse then thy beauty, or my vertues greater then my affections.

I see that India bringeth gold, but England bringeth goodnesse. And had not England bin thrust into a corner of the world, it would haue filled the whole world with ioue: Where such women are as we haue talked of in Italy, heard of in Rome, read of in Greece, but neuer found but in this Island. And for my part (I speake softly because I will not heare my selfe) would there were none such here, or such euery where. Ah fond Euphues, my deare friend, but a simple soole if thou belieue now this cooling Card: and an obstinate soole if thou doe not recant it. But it may be thou latest that corde for the elevation of Naples, like an Astronomer. If it were so, I forgive thee, for I must belieue thee: if for the whole world, behold England where Camilla was borne the flower of courtesie, the picture of Comeliuella: one that shameth Venus being somewhat fairer, and much more vertuous: and stameth Diana, being as chaste, but much more amiable. I, but Philautus, the more beauty she hath, the more pride: and the more vertue, the more precisenes. The Peacocks is a bird for none but Iuno, the Dove for none but Vesta. None must weare Venus in a Table, but Alexander; none Pallas in a ring, but Vlysses. For as there is but one Phoenix in the world, so is there but one tree in Arabia wherein she buildeth: and as there is but one Camilla to be heard of, so there is but one Caesar that she will like of. Why then Philautus, what resteth for thee but to die with patience, seeing thou maiest not liue with pleasure? When thy disease is so dangerous, that the third letting of blood is not able to recover thee, when neither Ariadens thread, nor Sibillaes

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haugh, nor Medias seede, may remedy thy griefe. Die, die Philautus, rather with a secret scar, then an open scorne. Patroclus cannot maske in Achilles armour without a maim, nor Philautus in English Court without a mocke. I, but there is no pearle so hard, but vineger breaketh it, no Diamond so stony, but blood mollifieth, no heart so stiffe, but loue weakeneth it. And what then? because she may loue one, is it necessary she should loue thee?

Is there not infinit in England, who all farre exceede thee in wealth, as she doth all the Italians in wisdom, and are as far above thee in all qualities of the body, as she is above them in all giftes of the minde? Dost thou not see every minute the noble youth of England frequent the court with no lesse courage, then thou, cowardise? If courtly brauery may allure her, who more gallant then they? If personage; who more valiant? If witty, who more sharpe? If birth, who more noble? If vertue, who more deuout?

When there are all things in them that should delight a Ladie, and no one thing in thee that is in them; with what face, Philautus canst thou desire, which they cannot deserue? or with what service deserue that, which so many desire before thee?

The more beauty Camilla hath, the lesse hope shouldst thou haue: and thinke not but the bait that caught thee, hath beguiled other Englishmen ere now. Infants they can loue, neither so hard hearted to despise it, nor so simple not to discern it.

Is it likely then, Philautus, that she for will let the grapes hang for the gosse? or the Englishmen bequeath beauty to the Italian? No, no Philautus, assure thy selfe there is no Venus, but she hath her Temple, where on the one side Vulcan may knocke, but Mars shall enter: no Saint but hath his shrine, and he that cannot win with a Pater noster, must offer a penny.

And as rare it is to see the Sunne without a light, as a faire woman without a louer, and as nere infancy to beauty, as the pizke to the Rose, as the stalke to the wind, as the earth to the rote.

Dost thou not thinke that houely she is serued and suied vnto of thy betters in birth, thy equals in wealth, inferiours in no respect? If then she haue giuen her faith, darest thou call her honour into suspicion of falshood? If she refuse such baine delights, wilt thou bring her wisdom into the compasse of folly?

loue

Euphues and his England.

lone so beautifull a peere, then will she not be vnconstant. If she
dole virginity, so shall a Lady cannot be periuured: and of two
things, the one of these must bee true, that either her minde is al-
ready so weaned from lone, that she may not be moued, or so settled
in lone that she is not to be remoued. I, but it may bee, that so
young and tender a heart, hath not yet felt the impression of lone:
I, but it cannot be that so rare perfection should want that which
they all wish, affection. A rose is sweeter in the bud, then full blown.
Young twigs are sooner bent then old trees. White Snow so-
oner melted then hard Ice: which proueth that the younger she is,
the sooner she is to be wooed: and the fairer she is the likelier to bee
wonne.

Who will not run with Atalanta, though he be lame: who would
not wassle with Cleopatra, though he were sicke: Who feareth to
loue Camilla, though he were blind:

Ah beauty, such is thy force, that Vulcan courteth Venus, she so
comlinesse a goddess, he so uglinesse a diuell: more fit to strike
with a hammer in his forge, than to hold a Lute in her chamber.

Whither doest thou wade Philaurus, in launching the wound
thou shouldest saynt, and picking the heart, which asketh a
plaster:

For in decyphering what she is, thou hast forgotten what thou
thy selfe art, and being dazled with her beauty, thou seest not thine
owne basenesse.

Thou art an Italian, poore Philaurus, as much disliked for the vice
of thy Country, as she marvelled at for the vertue of hers: and with
no lesse shame doest thou heare, how if any Englishman be infected
with any misdemeano, they say with one mouth, hee is Italiens-
ted: so odious is that Nation to this, that the very man is no lesse
hated for the name, than the Country for the manners.

O Italy, I must loue thee, because I was borne in thee: but if the
infection of the ayre be such, as whosoever breed in thee is poisoned
by thee, then had I rather be a Bastard to the Turke Ottomo than
heire to the Emperour Nero.

Thou which heretofore wast most famous for victories, are be-
come most infamous by thy vices: as much disdained now for thy
beastlinesse in peace, as once feared for thy battailes in warre: thy

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Cæsar being turned to a Vicar, thy Consuls to Cardinals, thy sacred Senate of three hundred grave counsellors, to a shameles Synode of three thousand greedy Caterpillers. Where there is no vice punished, no vertue praised: where none is long loved if he doe not ill: where none shall be loved, if he doe well. But I leaue to name the sinnes, which no Ciphers can number, and I would I were as free from the infections of some of them, as I am farre from the reckoning of all of them, or would I were as much entred for good, as thou art pittied for ill.

Philautus, would thou hadst neuer lived in Naples, or neuer left it. What new skirmishes dost thou now feele betwene reason and appetite, loue and wisdom, danger and desire.

Shall I goe and attire my selfe in costly apparrell: tush, a faire pearle in a Porians eare, cannot make him white. Shall I ruffle in new devices with Chains, with Bracelets, with Rings and Roabs: Tush, the precious Stones of Mansolus Sepulchr, cannot make the dead carcasle sweet.

Shall I curle my haire, colour my face, counterfeite Courtlines: tush there is no painting can make a picture sensible. No no, Philautus, either swallow the iuice of mandrake, which may cast thee into a dead sleepe, or, chaw the hearb Chernell, which may cause thee to mistake every thing: so shalt thou either die in thy slumber, or think Camilla deformed by thy potion. No, I cannot doe so, though I would. But suppose thou thinke thy selfe in personage comely, in birth noble, in wit excellent, in talke eloquent, of great reuenewes: yet will this onely be cast in thy teeth as an obloquy, thou art an Italian.

I, but all that be blacke, digge not for coles all: things that breed in the mudde, are not Cuiets: all that be borne in Italy, are not ill. She will not enquire what most are, but enquire what I am. Every one that sucketh a wolfe is not rauening, there is no country, but hath some that haue wayse, none but hath some. And canst thou thinke that an English Gentleman will suffer an Italian to be his Riual: No, no, thou must either put vp a quarrell with shame, or try the combat with perrill. An English man hath three qualities, hee can suffer no partner in his loue, no stranger to bee his equall, nor to be dared by any: Then Philautus, be as wary of thy

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thy life, as carefull for thy loue: thou must at Rome reuerence Romulus, in Boetia, Hercules, in England those that dwell there, else shalt thou not liue there. Ah loue, what wrong dost thou me, which once beguiled me with that I had, and now beheadest me for that that I haue not. The loue I boze to Lucilla was cold water, the loue I owe Camilla hot fire: the first was ended with defame, the last must begin with death. I see now that as the resiliation of an Ague is desperate, and the second opening a veine deadly: so the renning of loue is, I know not what to tearme it, worse then death, and as bad as what is worst. I perceine it at the last, the punishment of loue is to liue. Thou art here a stranger without acquaintance, no friend to speake for thee, no one to care for thee, Euphues will laugh at thee if he know it, and thou wilt weepe if he know it not. O infortunate Philautus, bozne in the wane of the Moon, and as like to obtain thy wish, as the wolfe to eat the Mare. But why goe I about to quench fire with a sword, or with affliction to mortifie my loue? O my Euphues, would I had thy wit, or thou my will. Shall I vtter this to thee: but thou art more likely to correct my follies with counsel, then to comfort me with any pretty conceit. Thou wilt say that she is a Lady of great credit, & I heere of no countenance. I, but Euphues, low trees haue their tops, small sparks their heat, the lile her spleene, the Ant her gall, Philautus his affection, which is neither ruled by reason, nor led by appointment. Thou broughtest me into England Euphues, to see, and I am blind: to seeke aduentures, and I haue lost my selfe: to remedy loue, & am now past cure, much ake Seriphuis that old dudge in Naples, who coneting to heale his bleared eye, put it out. My thoughts are high, my fortune low: and I resemble that foolish Pilot, who hoyleth by all his sayles, and hath no wind, and lancheth out his ship and hath no water. Ah loue, thou takest away my taste, and prouokest mine appetite, yet if Euphues would be as willing to further me now as he was once willing to hinder me, I would thinke my selfe fortunate, and all that are not amorous to bee-foles. There is a stone in the floud of Thracia, that whosoener findeth it, is neuer after grieved. I would I had that stone in my mouth, or that my body were in that riuier, that I might either be without griefe, or without life.

And

Euphues and his England.

And with these wordes Euphues knocked at the doore, which Philautus opened, pretending drowsinesse, and excusing his absence by sleepe: unto whom Euphues said.

What Philautus, dost thou thin the Court to sleepe in a corner, as one either cloied with delight, or hauing surtettied with desire: beleaue me Philautus, if the winde be in that doore, or thou so deuout to fall from beauty to thy beades, and to forsake the Court to liue in a Cloister, I cannot tell whether I should more wonder at thy fortune, or praise thy wisdom: but I feare mee, if I liue to see thee so holy, I shall be an old man before I die, or if thou die not before thou be so pure, thou shalt be more marvelled at for thy yeres, then esteemed for thy vertues. In sooth my good friend if I should tarry a yere in England, I could not abide an houre in my chamber, for I know not how it cometh to passe, that in earth I thinke no other paradise, such variety of delights to allure a courtly eye, such rare purity to draw a well disposed minde, that I know not whether they be in England more amorous or vertuous, whether I should thinke my time best bestowed in beewing goodly Ladies, or hearing godly lessons.

I had thought no woman to excell Livia in the world, but now I see that in England they be all as good, none worse, many better, insomuch that I am enforced to thinke, that it is as rare to see a beautifull woman in England without vertues, as to see a faire woman in Italy, without pride. Courteous they are without comeliness, but not without courtlinesse: merry with curiosity, but not without measure, so that conferring the Ladies of Greece with the Ladies of Italy, I finde the best but indifferent, and comparing both countries with the Ladies of England, I account them all starke naught. And truly Philautus, thou shalt not shaine mee like a ghostly Father, for to thee I will confesse in two things my extreame folly, the one in louing Lucilla, who in comparisson of these, had no sparke of beauty, the other for making a railing card against women, when I see these to haue so much vertue: so that in the first I must acknowledge my iudgement raw to discern shadows, rash in the latter to giue so peremptory sentence: in both I thinke my selfe to haue erred so much, that I recant both, being ready to take any penance thou shalt entaine me, whether it be a faggot

Euphues and his England.

sagget for heresse, or a fine for hypocritie. An heretique I was by mine inuocative against women, and no lesse then an hypocrite for dissembeling with thee; for now Philautus, I am of that mind, that women: but Philautus taking hold of this discourse, interrupted him with a sodaine reply, as followeth.

Say Euphues, I can leuell at the thoughts of thy heart by the words of thy mouth, so: that commonly the tongue vttereth the minde, and the outward speech betwixteth the inward spirit. For as a good roote is knowne by a fayre blawme, so is the substance of the heart noted by the shew of the countenance, I can see day at a little hole, thou must halt cunningly if thou beguile a Cripple, but I cannot chuse but laugh to see thee play with the bait, that I feare thou hast swallowed, thinking with a myst to make my sight blind, because I should not perceiue thy eyes bleared: but in faith Euphues, I am now as well acquainted with thy conditions, as with thy person, and vse hath made me so expert in thy dealings, that well thou mayest iuggle with the world, but thou shalt neuer deceiue me. A burnt child dreads the fire, hee that stumbleth twice at one stone is worthy to breake his shynnes, thou mayest happily forswear thy selfe, but thou shalt neuer delude me, I know thee now as readily by thy viyard, as thy visage: it is a blind Goose that knoweth not a for from a ferne bush, and a foolish fellow that cannot discern craft from conscience being once couened. What why should I lament thy follies with griefe, when thou seimest to colour them with deceit? My Euphues, I loued thee well, but thou hatest thy selfe, and seekest to heape more harms on thy head by a little wit, then thou shalt euer claw off by thy great wisdom: all fire is not quenched by water, thou hast not long in a string, affection is not thy slaue, thou canst not leaue when thou listest. With what face Euphues canst thou retorne to thy vomit, seeming with the greedy hound to lappe vp that which thou didst cast by: I am ashamed to rehearse the termes that once thou didst vtter of malice against women, and art thou not ashamed now againe to recant them? They must needs think thee either enuious upon small occasion, or amorous upon a light cause, and then will they all bee ready to hate thee for thy spight, as to laugh at thee for thy insenselle.

My Euphues, so deepe a wound cannot be healed with so light a pastime,

Euphues and his England.

pastime, thou maiest by Art recover thy skin, but thou canst neuer
ouer thy scarre: thou maiest flatter with soles because thou art
wise, but the wise will euer marke thee for a sole. When sure I can
not see what thou gainest, if the simple condemne thee of flattery,
and the grane, of folly. Is thy cooling card of this property, to quench
fire in others, and to kindle flames in thee? Or is it a whetstone to
make thee sharp, and vs blunt: or a sword to cut wounds in me, and
cure them in Euphues? Why didst thou write that against thee thou
neuer thoughtest: or if thou dost it, why dost thou not follow it:
But it is lawfull for the Physitian to surfet, for the shepheard to
wander, for Euphues to prescribe what he will, and doe what he list.

The sicke patient must keepe a straight diet, the silly sheep a nar-
row fold, paye Philantus must beleue Euphues, & all louers (he on-
ly excepted) are coled with a card of ten, or rather soled with a
baine toy. Is this thy professed purity to cry Pecavi: Thinking
it as great sinne to be honest, as shame to be amorous: thou that
diddst blaspheme the noble sexe of women without cause, dost thou
now commit Idolatry with them without care: Obseruing as lit-
tle gravity then in thy bubbled fury, as thou dost now reason by
thy disordinate fancy. I see now that there is nothing more smooth
then glasse, yet nothing more brittle: nothing more faire then snow,
yet nothing lesse firme: nothing more fine then wit, yet nothing
more sickle. For as Polipus vpon what rocks soeuer he lighteth, tur-
neth himselfe into the same likeness: as the bird Piralis sitting
vpon a white cloth, is white: vpon Greene, Greene: and changeth his
colour with euerie cloth: or as our changeable silke turned to the
Sunne, hath many colours, and turned backe, the contrary: so
wit sharpeth it selfe to euerie conceit, being constant in nothing
but in inconstancy,

Where is now thy conference with Atheos, thy denotion, thy
diuinity: Thou saiest that I am fallen from beauty to beads, and
I see thou art come from thy booke to beastlinesse, from quoting of
the Scriptures to courting with Ladies, from Paul to Ouid, from
the Prophets to Poets, resembling the wanton Diophantus, who
refused his mothers blessing to heare a song: and thou forsakest
Gods blessing to sit in a warme sunne.

But thou Euphues, thinkest to haue thy prerogative (which others
will

Euphues and his England.

Will not grant thee for a privilege) that under the colour of wit thou maiest be accounted wise: and being obstinate, thou art to be thought singular. There is no coine good liker but thy halfe-penny: if thy Glasse glister, it must needs be gold: if thou speake a sentence it must be a law: if giue a censure, an oracle: if deeme, a prophete: if coniecture, a truth: insomuch that I am brought into a doubt, whether I should more lament in thee the want of government, or laugh at thy fained gravity.

But as the rude Poet Cherillos had nothing to be noted in his verses but onely the name of Alexander; nor that rurall Poet Daretus any thing to couer his deformed Ape, but a white curtaine: so Euphues hath no one thing to shadow his charmes wickednes but onely a shew of wit. I speake all this Euphues, not that I enuy thy estate, but that I pittie it: and in this I haue discharged the duty of a friend, in that I haue not winked at thy folly.

Thou art in loue Euphues contrary to thine oath, thine honour, thine honesty: neither would any, professing as thou doest, liue as thou doest, which is no lesse grieve to me then shame to thee: especially thou maiest make to mee, because I am credulous; but amends to the world thou canst not frame, because thou art come out of Greece to blaze thy vice in England, a place so honest for thee, and thou so dishonest for any place. And this my flat and friendly dealing, if thou wilt not take as I meane, take as thou wilt: I feare not thy force, nor thy friendship: and so I end.

Euphues not a little amazed with the discourteous speech of Philautus, whom he saw in such a burning feauer, did not apply warme clothes to continue his sweat, but gave him colde drinke to make him shake, either thinking so strange a malady was to be cured with a desperate medicine; or determining to vse as little art in Physick, as the other did honesty in friendship: and therefore in stead of a pill to purge his hot blood, he gaue him a choake pearre to stop his breath, replying as followeth.

I had thought Philautus, that a wound healing so faire, could neuer breed to a Fistula, or a body kept so well from drinke, to droppe: but I well perceived that thy flesh is as rancie as the wolues, who as soone as he is stricken, recovereth a skin, but rancie th inwardly untill it come to the liuer: and thy stomacke is queasie as
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Euphues and his England.

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Euphues and his England.

old Nestors vnto whom pay was no better then payson . and thy body no lesse distempered then Hermogenes, whom abstinence from wine made oftentimes drunken. I see thy humour is loue, thy quarrell iealousie : the one I gather by thy addle head, the other by thy suspicious nature : but I leaue them both to thy will, and thee to thine owne wickednesse. Wzettily cloking thine owne folly, thou callest me these first, not vnlike vnto a curst wife, who deseruing a checke beginneth first to scold. There is nothing that can cure the Kings euill, but a Prince, nothing ease a pluriſie but letting blood, nothing purge thy humoz, but that which I cannot giue thee, nor thou get of any other, liberty.

Thou seemest to colour craft by a friendly kindenesse, taking great care for my bondage, that I might not distrust thy follies : which is as though the Thrush in the Cage, should be sorry for the Nightingale, which singeth on the tree; as the Beare at the Stake lament the mishap of the Lyon in the Forrest.

But in truth Philautus, though thy skynne shew thee a Foxe, thy little skill tryeth thee a Sheepe. It is not the colour that commendeth the good Painter, but a good countenance : nor the cutting that valueth the Diamond, but the vertue; nor a glose of the tongue that tryeth a friend, but the faith. For as all coynea are not good that haue the image of Caesar, nor all gold that is coynea with the Kings Stampe: so all is not truth that beareth the shew of godlikenesse, nor all friends that beare a faire face. If thou pretend such loue to Euphues, carry thy heart on the backe of thy hand, and thy tongue in thy palme, that I may see what is in thy minde, and thou with thy fingers claspe thy mouth. Of a stranger I can beare much, because I know not his manners; of an enemy more, for that all proceedeth of malice: all things of a friend if it be to trye me, nothing if it be to betray me: I am of Scipioes minde, who had rather that Haniball should eat his heart with salt, then Lælius grieve it with unkindnes; and of the like with Lælius, who chose rather to be slaine by the Spaniards, then suspected of Scipio.

I can better take a blister of a Pettie, then a pricke of a Rose, nor willing that a Raven should pecke out mine eyes, then a Turke pecke at them. To dye of the meate one liketh not, is better than

Euphues and his England.

than to surfeit of that he loveth: and I had rather an enemy should bury me quick, than a friend belie me when I am dead.

But thy friendship, Philautus, is like a new fashion, which being pld in the morning, is accounted old before none, which variety of changing being oftentimes noted of a grave Gentleman of Naples, who having bought a hat of the newest fashion and best blocke in all Italy, and wearing it but one day, it was told him that it was stale, he hung it by in his study, and biewing all sorts, all shapes, perceived at the last his olde hat againe to come into the new fashion; wherewith smiling to himselfe, he said, I have now lined compasse, for Adams old apozn must make Eve a new kettie; noting this, that when no new thing could be devised, nothing could be more new then the old.

I speak this to the end Philautus, that I see thee as often change thy head as others doe their hats, now being friend to Ajax because hee should cover thee with his Buckler, now to Vlisses, that hee may plead for thee with his eloquence, now to one and now to another, and thou dealest with thy friends, as that Gentleman did with his felt; for seeing not my baine answerable to thy vanities, thou goest about (but yet the nearest way) to hang mee up for holidays, as one neither fitting thy head, nor pleasing thy humour, but when Philautus thou shalt see that change of friendships shall make thee a fat Calfe, and a leane coffer; that there is no more hold in a new friend then a new fashion, that hats, alter as fast as the Turney can turne his blocke, and hearts as sone as one can turne his backe: when seeing every one returne to his olde wearing, and finde it the best: then compelled rather for want of others, then good will of me, thou wilt retire to Euphues, whom thou laiedst by the walles, and seeke him as a new friend, saying to thy selfe, I have lined compasse, Euphues olde faith must make Philautus a new friend. Wherein thou resembllest those that at the first comming of new wine leave the olde, yet finding that grape more pleasant then wholsome, they begin to say as Calisthenes did to Alexander, that he had rather carouse old graines with Diogenes in his dish, then grapes with Alexander in his standing cup: for of all Gods said he, I love Esculapius.

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Euphues and his England.

ling to quarrell: thou keepst onely company out of my sight, with Renaldo thy country man, which I suspecting concealed, and now proving it doe not care. If he haue better deserved the name of a friend then I, God knoweth: but as Achilles shield being lost on the Sea by Vllises, was lost by the Sea to the Tombe of Aiaz, as a manifest token of his right: so thou being forsaken of Renaldo, wilt be found in Athens by Euphues done, as the true owner. Which I speake not as one doth to lose thee, but careful thou lose not thy selfe. Thou thinkest an apple may please a child, and euery odde answer appeale a friend. No Philautus, a plaster is small amends for a broken head: and a bad excuse will not purge an ill accuser. A friend is long a getting, and soon lost, like a merchants riches, who by tempest loseth as much in two houres, as he hath gathered together in twenty yeeres. Nothing so fast knit as glasse, yet once broken, it can neuer be toynd. Nothing fuller of mettall then Steele, yet ouer heated it, will neuer be hardened: friendship is the best pearle; but by disdain, thowen in vinegar, it burneth rather in peeces, then it will bow to any softnesse.

It is a salt fish that water cannot make fresh, sweet Honey that is not made bitter with gall, hard gold that is not mollified with fire, and a miraculous friend that is not made an enemy with contempt. But giue me leave to examine the cause of thy discourse to the quick, and omitting the circumstances, I will to the substance.

The only thing thou laiest to my charge is loue, & that is a good ornament. The reason to moue it, is my praising of women, but that is no good argument. Am I in loue Philautus? with whom it should be thou canst not coniecture, & that it should not be with thee, thou giuest occasion.

Priamus began to be telous of Hercules, when he knew none did loue her, but when he loued many: and thou of mee, when thou art assured I loue none; but thou thy selfe euery one: but whether I loue or no, I cannot liue quiet, vnlesse I be fit for thy diet: wherein thou dost imitate Scyron and Procrustes, who framing a bed of Brass to their owne bignesse, caused to bee placed as a lodging for all passengers, insomuch that none could trauell that way, but he was enforced to take measure of their shertes: if he were too long

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for the bed the cut off eyes legs for catching colde, it was no place for a long is; if too short, they racked him at length, it was no pallet for a Dwarf: and certes, Philautus, they are no lesse to be discommended for their cruelty, then thou for thy folly. For in like manner hast thou built a bedde in thine owne braine, wherein every one must be of thy length, if he loue, thou cuttest him shorter either with some sadde device, or graine counsell, swearing rather then thou wouldest not bee belaued, that Protagines portrayed Venus with a spung sprinkled with sweet water, but if once she wrung it, it would drop blood: that her Iuoy combe would at the first tickle the haire, but at the last turne all the haire into Adders: so that nothing is more hatefull then loue. If he loue not, thou stretchest out like a Tye-drawer, making a Wire as long as thy finger, longer then thine arme, pulling on with the pincers with the shoemaker a little shoe on a great foote, till thou cracke thy credit as he doth his striches, alleaging that loue followeth a good wit, as the shadow doth the body, and as requisite for a Gentleman, as Steele in a weapon. A wit saiest thou, without loue, is like an Egge without salt, and a courtier void of affection, like salt without saunour. When as one pleasing thy selfe in thine owne humour, or playing with others for thine owne pleasure, thou rotest all thy wits to sift loue from lust, as the Baker doth the bran from the flower, bringing in Venus with Lasciue vnder the soke, as blow to harmes, her Chariot drawn with white Swannes, as the cognisance of Vesta, her birds to be Pigeons, noting piety: with as many inventions to make Venus currant, as the Ladies vse sleights in Italy, to make themselves counterfait.

Thus with the Egyptian thou plaicest fast & lose, so that there is nothing more certaine then that thou wilt loue, and nothing more vncertaine then when, turning at one time thy taile to the wind, with the Hedgehog, & thy nose in the wind with the weathercocke, in one gale both haying sayle and weying Anker, with one breath making an allarm and a parly, discharging in the same instant both a bullet and a false fire. Thou hast racked me and curtd me, sometimes I was too long, sometimes too short, now too big, then too little, so that I must needs thinke thy bed monstrous, or my bodie; either thy braine out of temper, or my wits out of tune: inso-

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much as can liken thy head to Mercuries pipe, who with one stop caused Argus to stare and winke. If this fault be in thy nature, counsell can doe little good; if in thy disease, Physicke can doe lesse: for nature will haue her course, so that perswasions are needlesse, and such a malady in the marrow, will neuer out of the bones, so that medicines are bootlesse.

Thou saiest that all this is for loue, and that I being thy friend, thou art loath to winke at my folly: truly I say with Tully, with faire wordes thou shalt yet perswade mee: for experience teacheth mee, that strait trees haue crooked rotes, smooth baites sharpe hookes, that the fairer the stone is in the Ioades head, that more pestilent her popson is in her bowels: that talke the more it is seasoned with fine phrases, the lesse it sauereth of true meaning. It is a mad Mare that will be caught with a Taber, and a foolish bird that stayeth the laying salt on her taile, and a blind gosse that cometh to the foxes Sermon. Euphues is not entangled with Philautus charmes. If all were in iest, it was too broad, weighing the place, if in earnest, too bad, considering the person; if to try thy witte, it was folly to be so: if thy friendship, malice to be so hasty. Hast thou not read since thy coming into England, a pretty discourse of one Phiola, concerning the rebuking of a friend: whose reasons although they were but a few, yet were they sufficient: if you desire more, I could rehearse infinite. But thou art like the Epicure, whose belly is sooner filled then his eye: for hee coueteth to haue twenty dishes at his Table, when hee cannot digest one in his stomacke, and thou desirest many reasons to be brought, when one might serue thy turne, thinking it no Rainebow that hath not all colours, nor ancient armozy that is not quartered with sundry coats, nor perfect rules that haue not a thousand reasons: and of all the reasons, would thou wouldest follow but one, not to checke thy friend in a branery, knowing that rebukes ought not to weigh a graine more of Salt then of Sugar: but to be so tempered, as like Pepper they might be hot in the mouth, but like Treacle, wholesome at the heart: so shall they at the first make one blush, if he were pale and well considered, better if he were not past grace.

If a friend offend, he is to be whipped with a good Purples rod, who when her child will not be still, giueth it together both the twig

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sway and the feat, and bringeth it a sleepe when it is wayward, as well with rocking it, as rating it.

The admonition of a true friend should bee like the practise of a wise Physitian, who wrappeth his sharpe pilles in Sugar: or the cunning Chirurgion, who launcing the wound with an yron, immediately applieth to it soft lint: or as mothers deale with their children for worms, who put their bitter seedes into sweet raisins: if this order had bin obserued in thy discourse, that interlasing sower taunts with sugred counsel, bearing as well a gentle raine, as being a hard snaffle, thou mightest haue done more with the whiske of a wand, then now thou canst with the picke of a spur, and auoided that which now thou maiest not, extreame unkindnes, but thou art like that kinde Judge which Properrius noteth, who condemning his friend, caused him for the more ease to bee hanged with a silken twist: And thou like a friend, cuttest my throat with a rasor, not with a hatchet for my more honour: But why should I let downe the office of a friend, when thou like our Arctenian, knowest what thou shouldest doe, but like them, neuer doest it.

Thou saiest I eat mine owne word: in praising women: no Philautus I was neuer either so wicked or so witlesse to recant truths, or mistake colours. But this I say, that the Ladies in England as far excell all other countries in vertue, as Venus doth all women in beauty. I flatter not those of whom I hope to reape benefite, neither yet to praise them, but that I thinke them women: there is no sword made of Steele but hath yron, no fire made of wood but hath smoake, no wine made of grapes but hath lees, no women created of flesh but hath faults: and if I loue them, Philautus, they deserue it. But it grieueth not thee Philautus, that they be faire, but that they are chaste, neither doest thou like me the worse for commending their beauty, but thinkest they will not loue thee well, because so vertuous: wherein thou followest those, who better esteeme the sight of the Rose then the samour, preferring faire weedes before good hearbs, choosing rather to weare a painted flower in their besomes, then to haue a wholesome roset in their broth: which resembleth the fashion of our Galliards in Italy, who buy that for the best cloth that will weare whitest, not that will last longest. Where is no more praise to be giuen to a faire face then a false glasse,

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for as the one flattereth vs with a vaine shadow, to make vs proud in our owne conceits, the other feedeth vs with an idle hope to make vs peevish in our contemplations. Chirurgicals affirme that a white beine being stricken, if at the first there spring out blood, it argueth a good constitution of body: and I thinke, if a faire woman having heard the sute of a louer, if she blush at the first bunt, and shew her blood in her face, sheweth a well disposed minde: so as vertuous women, I confesse, are to be chosen by the face, not when they blush for the shame of some sin committed: but for feare they should commit any, all women should be as Caesar would haue his wife, not onely free from sin, but from suspicion: If such bee in the English Court, if I should not praise them, then wouldst thou say, I care not for their vertue, & now I giue them their commendation, thou swearest I loue them for their beauty: So that it is no lesse labour to please thy minde, then a sicke mans mouth, who can relish nothing by the taste: not that the fault is in the meat, but in his malady, nor thou like of any thing in thy head, not that there is any disorder in my sayings, but in thy senses. Thou dost last of all object that which silence might well resolve, that I am fallen from prophets to poets, & returned againe with the dog to my vomit, which God knoweth is as far from truth, as I know thou art from wisdom. What haue I done Philautus, since my going from Naples to Athens: speake no more then the truth, utter no lesse, flatter mee not to make me better then I am, belie me not to make me worse, forge nothing of mallice, conceale nothing for loue: did I ener vse any vnseemely talk to corrupt youth: Tell me where: did I ener deceiue those that put me in trust: Tell me whom: haue I committed any fact worthy either of death or defame: Thou canst not reckon what: haue I abused my selfe towards my superiours, equals, or inferiours: I thinke thou canst not deuise when. But as there is no woll so white, but the Dier can make it blacke; no apple so sweet but a cunning grafter can change it into a crab: so is there no man so void of crime, that a spightfull tongue cannot make him so be thought a catife: yet commonly it falleth out so well, that the cloth weareth the better being died, and the apple eateth pleasanter being grafted, and the innocency is more esteemed, and thriueth sooner being equied for vertue, then belied for malice. For as he that strikes

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Iason on the stomacke, thinking to kill him, brake his impoſſume with the blow, whereby he cured him: ſo oftentimes it ſaſeth with thoſe that deale maliciously, who in ſtead of a ſword, apply a ſalue, and thinking to be ones Wiſeſt, they become his Whiſtion. But as the traitor that clippeth the coine of his Wiſdome, maketh it lighter to be weighed, not worſe to be touched: ſo he that by ſmiller reports ſeemeth to paire the credit of his friend, may make him lighter among the common ſort, who by weight oftentimes are deceived with counterfeitſ, but nothing empaieth his good name with the wiſe, who try all gold by the touchſtone.

A ſtranger coming into the Capitoll of Rome, ſeing all the Gods to be engrauen, ſome in one ſtone, ſome in another, at the laſt he perceined Vulcan to be wrought in Iron, Venus to be carued in Ieat, which long time beholding with great delight, at the laſt he burſt into theſe words: Neither can this white Iron Vulcan make thee a white Smith, neither this faire woman Ieat make thee a faire ſtone. Whereby he noted that no cunning could alter the nature of the one, nor no nature tranſforme the colour of the other. In like manner I ſay Philaurus, although thou haue ſhadowed my guiltleſſe life with a defamed counterfeit, yet ſhall not thy blacke Vulcan make either thy accusations of force, or my innocency faulty, neither ſhall the white Venus which thou haſt portrayed upon the blacke Ieat of thy malice, make thy conditions amiſable, for Vulcan cannot make Iron blacke, nor Venus change the colour of Ieate, the one hauing received ſuch courſe by nature, the other ſuch force by vertue.

What cauſe haue I giuen thee to ſuſpect me, and what occaſion haſt thou not offered me to deteſt thee: I was neuer wiſe enough to giue thee counſell, yet ever willing to wiſh thee well, my wealth ſmall to doe thee good, yet ready to doe my beſt, inſomuch as thou couldeſt neuer accuſe me of any diſcourteſie, unleſſe it were in being more carefull of thee, then of my ſelfe.

But as all flowers that are in one ſoſegay, are not of one nature, nor all rings that are woꝛne upon one hand, are not of one faſhion: ſo all friends that aſſociate at bed and boꝛd, are not of one diſpoſition. Scipio muſt haue a noble minde: Lælius an humble ſpirit: Titus muſt luſt after Sempronius, Gyſippus muſt leane her: Da-

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mon must goe take order for his lands, Pithias must tarry behind as a pledge for his life: Philautus must doe what he will, Euphues not what he should. But it may be, that as the sight of diuers colozs, make diuers beasts mad: so my presence doth drine thee into this melancholy. And seeing it is so, I will absent my selfe, heire another lodging in London, and for a time giue my selfe to my booke, for I haue learned this by experience, though I be young, that hauins are knowne by the bands, Lyons by their clawes, Cocks by their combes, enuious wits by their manners. Hate thee I will not, and trust thee I may not: Thou knowest what a friend should bee, but thou wilt neuer liue to try what a friend is. Farwel Philautus, I will not stay to heare thee reply, but leaue thee to thy lust. Euphues carrieth his Poesie written in his hand, and ingrauen in his heart, A faithfull frind is a wilfull foole And so I taking leaue till I heare thee better minded, England shall be my abode for a season, depart when thou wilt, and againe farwell.

Euphues, in a great rage departed, not suffering Philautus to answer one word, who stood in a maze after the speech of Euphues: but taking courage by leue, went immediatly to the place where Camilla was dauncing, and there will I leaue him in a thousand thoughts hammering in his head: and Euphues seeking a new Chamber, which by good friends he quickly got, and there fell to his Pater Noster, where a while I will not trouble him in his prayers.

Now you shall vnderstand, that Philautus, furthered as well by the opportunity of the time, as the requests of certaine Gentlemen his friends, was intreated to make one in a Masque: which Philautus perceining to be at the Gentlemans house where Camilla lay, assented as willing to goe, as he desired to speed: and all things being in a readinesse, they went with speed: where being welcomed, they daunced, Philautus taking Camilla by the hand, and as time serued, began to bozd her on this manner.

I hath bene accustomed faire Lady, how commendable I will not dispute, how common you know, that Masquers doe therfore couer their faces, that they may open their affections, and vnder the colour of a daunce discover their whole desires: the benefit of which

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which p[re]sledge, I will not vse, except you grant it, neither can you refuse except you b[re]ake it. I meane onely with questions to trie your wit, which shall neither touch your honour to answer, no[?] my honesty to aske.

Camilla tooke him by th[ro]t, as one not to seeke how to reply, in this manner.

Gentleman, if you be lesse, you are too bold; if so too broad, in claiming a custome, where there is no p[re]scription. I know not your name; because you feare to utter it, neither doe I desire it; and you seeme to be ashamed of your face, else would you not hide it, neither doe I desire it, neither doe I long to see it; but as for a custome, I was neuer so superstitious, that either I thought it treason to b[re]ake them, or reason to keepe them.

As for the p[ro]ouing of my wit, I had rather you should account me a fool by silence, then wise by answering: For such questions in these assemblies, mooue suspicion where there is no cause, and therefore are not to be resolved lest there be cause.

Philautus, how euer as yet but plaid with the baite, was now stricke with the hooke, & no lesse delighted to heare her speake; then desirous to obtaine his suite, trained her by the blood in this sort.

If the patience of men were no greater then the perversenes of women, I should then fall from a question to a quarrell, for that I perceiue you draw the counterfeit of that I should say, by the conceit of that you thinke others haue said; but whatsoever the colour be, the picture is as it pleaseth the Painter, and whatsoever were pretended, the minde is as the heart doth intend. A cunning Archer is not knowne by his arrow, but by his aim; neither a friendly affection by the tongue, but by the faith. Which if it be so, me thinketh common courtesie should allow that, which you thinke to cut off by courtly coinesse, as one either too young to vnderstand, or obstinate to ouerthwart: your yeares shall excuse the one, and your honor pardon the other. And yet Lady I am not of that faint minde, that though I winke at a flash of lightning, I dare not open mine eyes againe, or hauing once suffered a repulse, I should not dare to make a fresh assault: he that striketh saile in a storme, hoiseth them higher in a calme, which maketh me the bolder to utter that which you disdain to heare: but as the Dove seemeth angry, as though

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She had a gall, yet yeldeth at the last to delight : so Ladies pretend a great skirmish at the first, yet are bowded willingly at the last. I meane therefore to tell you this, which is all that I loue you. And so winking her by the hand, he ended ; the beginning as followeth.

Gentlemen (I follow my first terme) which sheweth rather my modesty then your desert, seeing you resemble those which hauing once lost their feet, care not how deepe they wade, or those that breaking the Ice, weigh not how farre they slip, thinking it lawfull: if one suffer you to goe awry, no shame to goe slipshod, if I should say nothing, then would you haunt that I am wonne ; for that they that are silent, seeme to consent : if any thing, then would you boast that I would be wooed ; or that castles that come to Parle, and women that delight in courting, are willing to yeld ; so that I must either heare those things which I would not, and seeme to be taught by none, or to hold you talke which I should not, and run into the suspicion of others. But certainly, if you knew how much your talke displeaseth me, and how little it should profit you, you would think the time as sauely lost in beginning your talke, as I account ouer long untill you end it. If you build vpon custome, that Spaigners haue liberty to speake what they should not ; you shall know that women haue reason to make them heare what they would not, and though you can vtter by your Willard whatsoever it be without blushing, yet cannot I heare it without shame. But I neuer looked for a better tale of so ill a face : you say a bad colour may make a good countenance : but hee that conferreth your disordered discourse with your deformed attire, may rightly say, that he neuer saw so crabbed a visage, nor heard so crooked a beine. An Archer say you, is to be knowne by his aime, not by his arrow : but your aime is so ill, that if you knew how far wide from the marke your shaft sticketh, you would heereafter rather breake your Bow then bend it : If I bee too young too vnderstand your desires, it is a signe I cannot loke : if too obstinate, it is a token I will not : therefore for you to bee displeased, it either needeth not or booteth not. Yet you goe farther, thinking to make a great vertue of your little valour : saying that lightening may cause you winke, but it shall not strike you blind : that a storme may make you

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you strike saile, but never cut the Mast; that a hote skirmish may cause you to retire, but neuer to run away: what your cunning is, I know not; and likely it is your courage is great, yet have I heard that he that hath escaped burning with lightening, hath been spoiled with thunder; and one that often hath wished drowning, hath bene hanged once for all; and he that shrinketh from a bullet in the maine battell, hath bene stricken with a bill in the rereward. You fall from one thing to another, bring no Decorum, except this, that you study to have your discourse as far void of sense, as your face is of fauour, to the end that your disfigured countenance might supply the disorder of your ill couched sentences; among the which, you bring in a Done without a gall, as farre from the matter you speake of, as you are from the mastery you would haue; who although she cannot be angry with you, in that she hath no gall, yet can she laugh at you, because she hath a spleene.

I will end where you began, hoping you will begin where I end: you let fall your question which I looked for, and picke a quarrell which I thought not of, and that is lone; but let her that is disposed to answer your quarrell, be curious to demand your question. And thus Gentleman I desire you, all questions and other quarels set apart, you thinke me as a friend, so farre forth as I can grant with modesty, or you require with good manners, and as a friend I wish you, that you blow no more this fire of lone, which will wast you before it warme you, and make a cole in you before it kindle in me: if you thinke otherwise, I can as well ble a shift to drine you off, as you did a shew to drake mee on. I haue answered your custome, lest you should argue me of coyresse, no otherwise then I might, mine honour saued, and your name unknowne.

By this time entred another maske, but almost after the same manner, and onely for Camillas lone, which Philautus quickly espied, and seeing his Camilla to be courted with so gallant a youth, departed, yet within a corner, to the end he might discipher the Gentleman, whom he found to be one of the bravest youths in all England, called Surius: then wounded with grieve, he swoound with weaknes, and going to his chamber, began afresh to recount his miseries on this sort.

Ah miserable and accursed Philautus, the very monster of Nature,

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ture, and spectacle of shame, if thou liue, thou shalt be despised: if thou die, not missed: if woe, pointed at: if win, loathed: if lose, laughed at: byed either to liue in loue and be forsaken, or die with loue and be forgotten.

Ah, Camilla, would either I had been borne without eyes not to see thy beauty, or without eares not to heare thy wit: the one hath enflamed me with a desire of Venus, the other with the giftes of Pallas, both with the fire of loue: Loue, yea loue Philautus, then the which nothing can happen vnto man moze miserable. I perceiue now that the Chariot of the Sunne is for Phcebus, not for Phaeton; that Bucephalus will stope to none but Alexander; that none can sound Mercuries Pipe but Orpheus; that none shall win Camillas liking but Sireus: a Gentleman I confesse of greater birth then I, and yet I dare say, not of greater faith. It is he Philautus that will flée all the fat from thy beard, insomuch as he will disdain to looke vpon thee, if she but once thinke vpon him. It is he Philautus, that hath wit to trie her, wealth to allure her, personage to entice her, and all things that either nature or Fortune can giue to win her.

For as the Phrygian harmony, being moued to the Calenes, maketh a great noyse, but being moued to Apollo, it is still and quiet: so the loue of Camilla desired of me, moueth I know not how many discords, but proued of Sireus, it is calme and consenteth. It is not the sweet flower that Ladies desire, but the faire; which maketh them weare that in their heads, wrought forth with the needle, not brought forth by Nature: and in the like manner they account of that loue which Art can colour, not that the heart can confesse; wherein they imitate the maidens (as Euphues often hath told mee) of Athens, who take moze delight to see a fresh and fine colour, then to taste a sweete and wholesome sirrup. I, but how knowest thou that Sireus faith is not as great as thine, when thou art assured thy vertue is no lesse then his? He is wise, & that thou seest; valiant, and thou fearest; rich, and that thou lackest; fitte to please her and displease thee, and without spite bee it said, worthy to doe the one, and willing to attempt the other. Ah Camilla, Camilla, I know not whether should moze commend thy beauty or thy wit: neither can I tell whether thy looks haue wounded me

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me more, as thy words. For they have wrought such an alteration in my spirits, that seeing thee silent, thy comelinesse maketh mee in a maze: and hearing thee speaking, thy wisdom maketh me starke mad. I, but things aboue thy hight are to be looked at, not reached at. I, but if I should now end, I had bene better neuer to haue begun. I, but time must weare away loue; I, but time may winne it. Hard stones are pearced with soft drops, great Phaes beuen downe with many blowes; the stoniest heart mollified by continuall perswasions, as true perseverance.

If deserts can nothing preuaile, I will practise deceits, and what faith cannot doe, coniuring shall. What saiest thou Philautus, canst thou imagine so great mischief against her thou lovest? Knowest thou not that Fish caught with medicines, and women gotten with Witchcraft, are neuer wholesome? No, no, the fores into Philautus heart. I, but I haue heard that extremities are to be bled where the meane will not serue, and that as in loue there is no measure of griefe, so there should be no end of guile: of two mischiefs the least is to be chosen, and therefore I think it better to poison her with the sweet baite of loue, then to spoile my selfe with the bitter sting of death.

If she be obstinate, why should not I be desperate? If she be boyd of piety, why should not I be void of pittie? In the ruling of Empires, there is required as great policy as prowesse; in gouerning an estate, close cruelty doth more good then open clemency; for the obtaining of a kingdome, as well mischief as mercy is to be practised. And then in the winning of my loue, the very image of beauty, courtesie, and wit, that I leaue any thing vnsoUGHT, vnattempted, vndone? He that desireth riches, must stretch the string: that will not reach, and practise all kinds of getting. He that coueteth honoꝛ, and cannot climbe by the ladder, must vse all colours of lustines. He that thirsteth for wine, must not care how he get it, but where he may get it; nor he that is in loue, be curious what meanes he ought to vse, but ready to attempt any: For slender affection doe I think that, which either the feare of law or care of religion may diminish. Fie Philautus, thine owne words condemne thee of wickednesse; such, the passions I sustaine are neither to bee quieted

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quieted with counsell, nor eased by reason : therefore I am fully resolved, either by Art to win her love, or by despaire to lose mine owne life.

I have heard here in London of an Italian, cunning in Mathematicke, named Psellus, of whom in Italy I have heard in such cases can doe much by Magicke, and will doe all things for money, him will I assay, as well with gold, as other good turnes, and I thinke there is nothing that can be wrought, but shall be wrought for guilt, or good will, or both. And in this rage, as one forgetting where he was, and whom he loved, he went immediately to seeke Physicke for that which onely was to be found by Fortune.

Here Gentlemen you may see into what open finnes the heat of love driveth man : especially, where one loving, is in despaire either of his owne imperfection, or of his Ladies vertues, to be beloved againe, which causeth man to attempt those things, that are contrary to his owne minde, to religion, to honesty. What greater villany can there be devised, then to enquire of Sorcerers, Soothsayers, Coniurers, or learned Clarkes, for the enioying of love : but I will not recell that here, which shall be confuted hereafter.

Philantus hath soon found this Gentleman, who conducting him to his study, & demanding of him the cause of his coming, Philantus beginning in this manner, as one past shame to unfold his fate.

Master Psellus (and Countryman) I neither doubt of your coming to satisfie my request, nor of your wisdom to conceale it, for were either of them wanting in you, it might turne me to trouble, and your selfe to shame. I have heard of your learning to be great in Magicke, and somewhat in Physicke, your experience in both to be exquisite, which caused me to seek to you for a remedy of a certaine griefe, which by your meanes may be eased, or else no way cured.

And to the end such cures may be wrought, God hath stirred up in all times Clarkes of great vertue, and in these our dayes men of no small credit, among the which I have heard no one more commended then you, which although happily your modesty will deny (for that the greatest Clarkes doe commonly dissemble their knowledge) or your prudence not graunt it, for that cunning men

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men are often more dangerous: yet the world doth well know it, diuers haue tried it, and I must needs beleue it.

Psellus not suffering him to range, yet desirous to know his ar-
rant, answered him thus.

Gentleman, and countriman, as you say, & I beleue; but of that hereafter: if you haue so great confidence in my cunning, as you protest, it may be your strong imagination shall worke that in you, which my Art cannot; for it is a principle amongst vs, that a vehement thought is more auailable, then the vertue of our figures, formes or Characters. As for keeping your counsell in things honest it is no matter, and in cases unlawfull, I will not meddle. And yet if it threaten no man harme, and may doe you good, you shall finde my secrecie to be great, though my science bee small, and therefore say on.

There is not far hence a gentlewoman, to whom I haue long time loved, of honest parents, great vertue, and singular beauty, such a one as neither by Art I can describe, nor by service deserue, and yet because I haue heard many say, that to bere cunning must worke the whole body must be coloured, this is her shape: Shee is a virgin of the age of eightene yeares, of stature neither too high or too low, and such was Iuno: her haire blacke, yet comely, and such had Læda: her eyes hawell, yet bright, and such were the lights of Venus: And although my skill in Physiognomy be small, yet in my iudgement she was borne vnder Venus, her forehead, nose, lippes, and chinne, foreshewing (as by such rules we guesse) both a desire to liue, and a good successe in loue: In complexion a pure sanguine, in condition a right Saint, sildom giuen to play, often to prayer; the first letter of whose name (for that also is necessary) is Camilla.

This Lady haue I serued long, and often sued vnto, insomuch that I haue melted like ware against the fire, and yet liued in the flame, which the Fiye Piransta. O Psellus, the torments sustained by her presence, the griefes endured by her absence, the pining thoughts in the day, the pinching dreames in the night, the dying life, the liuing death, the iealousie at all times, and the despaire at this instant, can neither be vttered of me without floods of teares, nor heard of thee without griefe.

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Do Pellus, nor the tortures of hell, are either to be compared or spoken of, in respect of my torments : for what they all had severally, all that and more doe I feele jointly. Inasmuch that with Syfiphus I roule the stone even to the top of the hill, when it tumbleth it selfe and me into the bottome of hell : yet neuer ceasing, I attempt to renew my labour, which was begun in death, and cannot end in life.

What dryer thirst could Tantalus endure then I, who have almost every houre the drinke I dare not tast, and the meat I cannot : inasmuch that I am torne vpon the wheele with Ixion, my liver gnawed of the Vultures and Harpies : yea my soule troubled even with the unspeakeable paine of Megara, Tisiphone, Alecto, which secret sorowes, although it were more meete to inclose them in a Labyrinth, then to set them on a hill ; yet where the minde is past hope, the face is past shame.

It fareth with me Pellus, as with the Ostridge, who pricketh none but her selfe, which causeth her to run when shee would rest : or as it doth with the Pellican, who striketh blood out of her owne body to doe others good : or with the Wood-culver, who plucketh off her feathers in Winter to keepe others from colde : or as with the Storke, who when shee is least able, carrieth the greatest burthen. So I practise all things that may hurt me, to doe her good, that neuer regardeth my paines, so far shee is from rewarding them. For as it is impossible for the best Adamant to draw Iron vnto it if the Diamond be nere it : so is not to be looked for, that I with all my service, sute, deserts, and what else soeuer that may draw a Woman, would winne Camilla, as long as Surius, (a precious stone in her eyes, and an eye-sore in mine) bee present, who loueth her. I know too well, and she him (I feare me) better : which loue will breed betwene vs such a deadly hatred, that being dead, our blood cannot be mingled together like Florus and Egithus, and being burnt, the flames shall part like Polinices and Eteocles, such a mostall enmity is kindled, that nothing can quench it but death : and death shall not end it. What counsell can you giue mee in this case? what comfort? what hope? When Acontius could not perswade Cydippe to loue, hee practised fraud. When Tarquinius could not win Lucretia by praier, hee vsed force. When the Gods could

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could not obtaine their desires by sate, they turned themselves into new shapes, leauing nothing vndone, for feare they should be vndone. The disease of loue Pfellus, is impatient, the desire extream, whose assaults neither the wise can resist by policy, nor the valiant by strength.

Julius Caesar a noble Conqueror in warre, a grane Counsellor in peace, after he had subdued France, Germany, Brittain, Spaine Italy, Thessalia. Egypt: yet entred with no lesse puissance then good fortune into Armenia, into Pontus, into Affrica; yelded in his cheifest victories to loue Pfellus, as a thing fit for Caesar, who conquered all things saving himselfe: and a deeper wound did the small arrow of Cupid make, then the speares of his enemies.

Hanniball no lesse valiant in armes nor more fortunate in loue, hauing spoyled Ticinum, Trebia, Trasmene, and Canna, submitted himselfe in Apulia to the loue of a woman, whose hate was a terror to all men, and became so bewitched that neither the feare of death, nor the desire of glory could remoue him from the lap of his Louer.

I omit Hercules, who was constrained to vse a distaffe for the desire of his loue. Leander, who ventured to crosse the Seas for Hero. Iphis that hanged himselfe. Piramus that killed himselfe, and infinite more which could not resist the hot skirmishes of adition. And so farre hath this humour crept into the munde, that Biblis loved her brother, Myrrha her father, Canace her stephen: inso-much as there is no reason to be giuen for so strange a griefe, nor no remedy so vnlawfull but is to be sought for so monstrous a disease. My disease is strange, I my selfe a stranger, and my sate no lesse strange then my name, yet lest I be tedious in a thing that requireth hast, giue eare to my tale.

I haue heard oftentimes, that in loue there are three things for to be vsed, if time serue, violence: if wealth be great, gold: if necessity compell, sorcery. But of these three but one can stand mee in stead, the last but not least, which is able to worke the mindes of all women like wax, when the other can scarce winde them like a with. Medicines there are that can bring it to passe; and when there are that haue some by potions, some by dreames, all by receipt: the ensamples were tedious to recite, and you know them,
the

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the meanes I come to learne, and you can giue them, which is the onely cause of my coming, and may bee the occasion of my pleasure, and certainly the way both for your praise and profit. Whether it be an enchanted lease, a verse of Pythia, a figure of Amphion, a Character of Oracles, an Image of Venus, a branch of Sybillo, it skilleth not: Let it be either the seedes of Media, or the blood of Phillis; let it come by Oracle of Apollo, or by Prophecie of Tyresias, either by the intrails of a Goat, or what else soeuer, I care not, or by all these in one, to make sure iucantation, and spare not. If I win my loue, you shall not lose your labour, and whether it rebound or no to my greater perill, I will not forget your paines. Let this potion be of such force, that she may dote in her desire, and delight in her distresse. And if in this case you either reueale my sute, or deny it, you shall soon perceiue that Philautus will dye as desperately in one minute, as he hath liued three moneths carefully: and this your study shall be my grane, if by your study you ease not my griefe. When hee had thus ended, hee looked so sterily vpon Psellus, that he wished him farther off, yet taking him by the hand, and walking into his chamber, this good man began thus to answer him.

Gentleman, if the inward spirit be answerable to the outward speech, or the thoughts of your heart agreeable to the words of your mouth, you shall breed to your selfe great discredit, and to me no small disquiet.

Doe you thinke, Gentleman, that the minde being created of God, can be ruled by man, or that any one can moue the heart but he that made it? But such hath been the superstition of olde wemen, and such the folly of young men, that there could be nothing so vaine but the one would inuent, nor any thing so sencelesse but the other would helieue: which then brought youth into a foolcs paradise, and now cast age into an open mockage. What the force of loue is I haue knowne, what the effects haue been, I haue heard, yet could I neuer learne that euer loue could bee wonne by the vertue of hearbes, stones, or words. And though many there haue bene so wiche to seeke such meanes, yet was there neuer any so unhappy to finde them.

Partholus painting Hopplytides, could not neither make him that
ranne

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ranne to seate, nor the other that put off his armour to breath, adding this as it were for a note, No farther then colours: meaning, that to give life, was not in his penill, but in the Gods. And the like may be said of vs, that giue our minde to know the course of the Starres, the Planets, the whole globe of Heauen, the simples, the compounds, the bowels of the earth, that something we may guesse by the outward shape, some thing by the nativity, but to wrest the will of man, or to wreath his heart to our humours, it is not in the compasse of Art, but in the power of the most highest.

But for because there haue been many without doubt that haue giuen credit to the vaine illusions of Witches, or the fond inuentions of idle persons: I will set down such reasons as I haue heard and you will laugh at: so I hope I shall both satisfie your minde, and make you a little merry: for me thinketh there is nothing that can more delight, then to heare the things which haue no weight to be thought to haue wrought great wonders.

If you take Pepper, the seede of a nettle, and a little quantity of Pyretum, beaten or pounded altogether, and put into Wine of two yeares olde, whensoever you drinke to Camilla, if she loue you not, you lose your labour. The roll is small, but if your beleefe be constant, you win the game: for this recett standeth in a strong conceit.

Egges and Honey blended with the Suts of a Pine tree, and laid to your left side, is of as great force when you looke upon Camilla, to bewitch your minde, as the quintessence of a Stockfish is to nourish the body.

An hearbe there is called Anacamforitis, a strange name, and doubtlesse of a strange nature, for whosoever toucheth it, falleth in loue with the person she next seeth. It groweth not in England, but here you shall haue that which is not halfe so good that will doe as much good, and yet truly no more.

The hearbe Carisum moistned with the blood of a Lizard, and hanged about your necke, will cause Camilla, (for her you loue best) to dreame of your seruices, lutes, desires, deserts, and whatsoeuer you would wish her to thinke of you: but being awaked, she shall not remember what she dreamed of. And this hearbe is to be found in a Lake nere Boetia: of which water who so drinketh, shall bee caught

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caught in love, but neuer finde the hearbe: and if he drinke not, the hearb is of no force.

There is in the Frogs side a bone called Apocyon; and in the head of a young Colt a bunch named Hyppomanes, both so effectuall for the obtaining of love, that who so getteth either of them, shall win any that are willing: but inuentionally hath both craft and nature dealt with young Gentlemen that seeke to gaine good will by these meanes, that the one is licked of before it can be gotten, the other breaketh as soon as it is touched. And yet valesse Hyppomanes be licked, it cannot worke, and except Apocyon bee found it is nothing worth.

I omitte the Thistle Eringium, the herbes Catenenci and Pytuma, Iuba his Charis Blapheton, and Orpheus Sraphelinus, all of such vertue in cases of love, that if Camilla should but taste any one of them in her mouth, shee would neuer let it goe downe her throat, lest shee should be popsoned: for well you know Gentleman that love is a popson, and therefore by popson it must be maintained.

But I will not forget as it were the Withdate of the Magicians, the beast Hiena, of whom there is no part so small or so vile, but it serueth for their purpose; insomuch as they account Hiena their God that can doe all, and their diuell that will doe all.

If you take seauen haire of Hienas lippes, and carry them fivedayes in your teeth, or a peece of her skinne next your bare heart, or her belly girded to your left side, if Camilla suffer you to obtaine your purpose, certainly shee cannot chuse but thanke you for your paines.

And if you want medicines to win women, I haue yet more: the lungs of a Vulture, the ashes of Stellio, the left stone of a cock, the tongue of a Cowe, the braine of a Cat, the last haire of a Volues taile, things easie to be had, and commonly practised, so that I would not haue thee stand in doubt of thy love, when either a yong Swallow furnished, or the shrouding sheet of a deare friend, or a waxen Taper that burnt at his fete, or the enchanted Peedle that Medea hidde in Iasons flane, are able, not onely to make them desire love, but also to die for love. How doe you now feelee your selfe, Philautus: If the least of these charms be not sufficient.

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cient for thee, all exorcismes and conjurations in the world not serue thee.

For the Gentleman, into what blinde and grosse errors in olde time we were led, thinking euery old wimes tale to be a truth, and euery merry word, a very witchcraft. When the Egyptians fell from their God to the worst Memphis, and the Grecians from their moztall questions, to their disputations of Pirrhys, and the Romans from Religion to policy, then began all superstition to breed, and all impiety to blome, and to be so great; they are both growne, that the one being then an infant, is now an Elephant, and the other being then a twig, is now a Tree.

They inuented as many inchantments for loue, as they did for the tooth-ach: but he that hath tryed both, will say that the best charme for a tooth-ache is to pull out the tooth, and the best remedy for loue is to weare it out. If inchantations or potions, or amorous sayings could haue preuailed, Circes would neuer haue lost Vlysses, no Phædra Hyppolitus, nor phillis Demophoon. If conjurations, Characters, Circles, Figures, Friends, or Furies might haue wrought any thing in loue, Medea would neuer haue suffered Iason to alter his minde. If the sirrups of Micanios, or the verses of Aeneas, or the Satyres of Dipsus were of force to moue the mind, they all three would not haue been martyred with the torments of loue. No, no Philautus, thou maist well poison Camilla with such drugges, but neuer perswade her: for I confesse that such hearbes may alter the body from strength to weakenesse, but to thinke that they can moue the minde from vertue to vice, from chastity to lust, I am not so simple to beleue, neither would I haue thee so sinfull as to doe it.

Lucilla ministring an amorous potion vnto her husband Lucretius, procured his death, whose life she onely desired.

Aristotle noteth one that being inflamed with the loue of a faire Lady, thought by medicine to procure his blisse, and wrought in the end his hane; so was Caligula slaine of Calpurnia, and Lucius Lucullus of Calistine. Perswade thy selfe Philautus, that vse hearbes to winne loue, will weaken thy body, and to thinke that hearbs can further, doth hurt the soule; for as great force haue they in such cases, as noble men thought them to haue in the olde

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time Achimenius the hearbe was of such force, that it was thought if it were throwne into the battaile, it would make all the Souldiers tremble: but where was it when the Humbri and Tentoni were exile by warre: where grew Achimenius then: one of whose leaues would haue saved a thousand liues.

The kings of Persia gaue their souldiers the Plant Lattace which who so had, should haue plenty of meat, and money, and men, and all things: but why did the souldiers of Caesar endure such famine in Pharsalia, if one hearbe might haue eased so many hearts? Where is Balis that Iuba so commendeth, the which could call the dead to life, and yet he himselfe died?

Democrites made a confession, that whosoener dranke it should haue a faire, a fortunate, and a good child. Why did not the Persian kings swill this Nectar, hauing such deformed and unhappy issue? Cato was of that minde, that three enchanted words could heale the eye-sight: and Varro, that a verse of Sibilla could ease the gout: yet the one was faile to vse running water, which was but a colde medicine, the other patience, which was but a day plaister.

I would not haue thee thinke Philautus, that loue is to be obtained by such meanes, but onely by Faith, Vertue, and Constancy. Philip King of Macedon, casting his eye vpon a faire Virgin, became enamored, which Olimpias his wife perceiuing, thought him to be enchanted, and caused one of her seruants to bring the Maiden vnto her, whom she thought to thrust both to exile and shame: but viewing her faire face without blemish, her chaste eyes without glancing, her modest countenance, her sober and womanly behauiour, finding also her vertues to be no lesse then her beauty; she said, In my selfe there are charmes; meaning that there was no greater inchantment in loue, then temperance, wisdom, and chastity. Fond therefore is the opinion of those, that thinke the minde to be tied to Magicke; and the practise of those filthy that seeke those meanes. Loue dwelleth in the minde, in the will, and in the heart, which neither Coniurer nor Physicke can alter. For as credible it is, that Cupid shooteth his arrow, and hitteth the heart, as that hearbs haue the force to bewitch the heart: onely this difference there is, that the one was a fiction of Poetry, the other of superstition. The will is placed in the soule, and who can enter

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enter there, but he that created the soule.

No, no, Gentleman, whatsoever you have heard touching this, beleeue nothing: for they (in mine owne opinion) which imagine that the mind is either by incantation, or exorcism to be ruled, are as far from truth, as the East is from the West, and as nere impiety against God, as they are to shame among men, and so contrarie is it to the profession of a Christian, as Paganisme. Suffer not your selfe to be led with that vile conceit, practise in your loue all kind of loyalty. Be not mute, nor full of babble: be sober, but auoide sullenness: vse no kinde of ryot, either by banquetting, which procureth surfets; nor in attire, which hasteth beggery. If you thinke well of your wit, be alwayes pleasant; if ill, be often silent: in the one, thy talke shall procure thee sharp: in the other, thy modesty wise. All fish are not caught with flies, all women are not allured with personage. Frame Letters, Ditties, Musick, and all meanes that honesty may allow: for he woeth well that meaneth no ill, and he spendeth sooner that speaketh what he should, than he that uttereth what he will. Beleeue me Philautus, I am now old, yet haue I in my head a lone tooth, & in my minde there is nothing that more pearceth the heart of a beautifull Lady, then writing, where thou maiest so set downe thy passions, and her perfection, as she shall haue cause to thinke well of thee, and better of her selfe: but yet so warily, as neither thou seeme to praise her so much, as debase thy selfe too lowly; for if thou flatter them without meane, they loath, and if thou make of thy selfe above reason, they laugh at it: temper thy words so well, and place enery sentence so wisely, as it may be hard for her to iudge, whether thy loue be more faithfull, or her beauty amiable. Lions faine when they are clawed, Eagles stoop when they are tickled, Bucephalus lieth downe when he is curried, women yield when they are courted. This is the poyson Philautus, the inchantment, the potion that creepeth by sleight into the minde of a woman, & catcheth her by assurance, better then the fond deuices of old pynes, as an Apple with an Ane Mary, or a Vaseil made of a yere old, Crosses with fire characters, or the picture of Venus in Tynne ware, or the Image of Cornilla upon a Spoutwarps skin. It is not once mentioned in the English Court, nor so much as thought of in any ones conscience, that loue can be

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procured by such meanes, or that any can imagine such mischief, and yet I feare me it is too common in our Country, whereby they incurre hate of every one, and loue of none.

Touching my cunning in any vile deuices of Magike, it was neuer my study, only some delight I tooke in the Mathematiks, which made me knowe of more then I would, and of more then thinke well of me, although I neuer hurt or hindred any. But be thou quiet Philautus, and vse those meanes that may win thy loue, not those that may shorten her life, and if I can any waies stand thee in stead, vse me as thy poore friend and Countreiman, harme will I doe thee none, good I cannot. My acquaintance in Court is small, and therefore my dealings about the Court shall be few, for I loue to stand a loofe from Loue, and lightning. I re giueth light to things farre off, and burneth that which is next to it. The Court shineth to me that come not there, but ringeth those that dwell there. Only my counsell vse, that is in writing, and me thou shalt finde secret, wishing thee alwaies fortunate, and if thou make me partaker of thy successe, it shall not turne to thy griefe, but as much as in me lieth, I will further thee. When he had finished this discourse, Philautus liked very well of it, and thus replied.

Well, Psellus, thou hast wrought that in me, which thou wishest: for if the baits that are laid for beauty be so ridiculous, I think it of as great effect in loue, to vse a plaister as a potion. I now utterly dissent from those that imagine Magike to be the meanes, and consent with thee that thinkest letters to be, which I will vse. And how I speed I will tell thee, in the meane season pardon me, if I vse no longer answer: for well you know, that he that hath the fit of an Ague vpon him hath no list to talke, but to tumble, and loue pinching me, I haue more desire to chide vpon melancholy, then to dispute vpon Magike: but hereafter I will make repaire vnto you, and what I now giue you in thanks, I will then requite with amends.

Thus these two Countreimen parted with certaine Italian imbracings and tearms of courtellie, more then common. Philautus he shall find in his lodging, Psellus we will leaue in his study, the one musing of his loue, the other of his learning.

Here Gentlewomen you may see how tully men take to in
trap

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trap you when scornfully you goe about to relect them, thinking it not unlaifull to vse Art when they perceiue you obstinate, their dealings I will not allow, neither can I excuse yours, and yet what should be the cause of both, I can guesse.

When Phidias first painted, they vsed no colours but blacke, white, redde, and yelloe: Xeuxis added greene, and euery one inuented a new sheddingwing. At the last it came to passe, that he in painting deserved most praise that could set downe most colours: whereby there was more contention kindled about the colour, then the counterfait, and greater emulation for verity in shew, then workmanship in substance.

In the like manner hath it fallen out in loue: when Adam wooed, there was no policy but plaine dealing: in colours, but blacke and white; affection was measured by faith, not by fancy, he was not curious, nor Eue cruell: he was not enamored of her beauty, nor she allured by his personage; and yet, then was she the fairest Woman in the world, and he the properest man. Since that time, enery Louer hath put to a Linke, and made of a ring, a chaine and an odde corner, and framed of a plaine Alley, a crooked knot, and of Venus Temple, Dædalus Labyrinth. One curled his haire, thinking loue to be moued with faire looks: another leaeth all his liuing vpon his backe, iudging that women are wooed in bzanery: some vse discourses of loue to kindle affection: some ditties to allure the mind; some Letters to stir the appetite, diuers sighing to proue their manhode: sundry sighing to shew their maladies: many attempt with shewes to please their Ladies eyes: not few with musicke to entise the eare: insomuch that there is more strife now, who shall be the finest Louer, then who is the faithfulllest.

This causeth you Gentlewomen, to picke out those that can court you, not those that loue you, and he is accounted the best in your conceits that vseth most colours, not that sheweth greatest courtesie. A plaine tale of faith you laugh at, a picked discourse of fancy you maruell at, condemning the simplicity of truth, and preferring singularity of deceit: wherein you resemble those Fishes that rather swallow a faire baite with a sharpe hooke, then a soule woyme breeding in the mud.

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Hereof it cometh, that true Lovers receiving a blow for their faith, and a mocke for their good meaning, are enforced to seek such meanes as might compell you, which you knowing impossible, maketh you the more disdainfull, and them the more desperate. This then is my counsell, that you be your lovers like friends, and chuse them by their faith, not by the shew, but by the sound, neither by the waight, but by the touch, as you doe gold: so shall you be praised as much for the vertue, as beauty. But returne we againe to Philautus, who thus began to debate with himselfe.

What hast thou done Philautus, in seeking to wound her that thou desirest to winne? With what face canst thou look on her thou soughtest to lose? He, he Philautus, thou bringest thy good name into question, and her life into hazard, hauing neither care of thine owne credit, nor her honour. Is this the loue thou pretendest, which is worse then hate? Dost thou now seek to poison her that neuer pinched thee? but why doe I recount those things which are past, and I repent? I am not to consider what I must doe, and what I would haue done. Follies past shall be worne out with faith to come, and my death shall be to my desire. Whyte Philautus, what saiest thou? write: no, no, thy rude stile will betray thine estate, and thy rash attempt will purchase thy ouerthrow. Venus delighteth to heare none but Mercury; Pallas will be stolne of none but Vlysses; it must be a smooth tongue and a sweet tale that can inchaunt Vesta.

Besides that, I dare not trust a messenger to carry it, nor her to read it, lest in the wing my letter, she disclose my loue, and then shall I be pointed at of those that hate me, and pittied of those that like me: of her scorned, of all talked of. No Philautus, be not thou the by-word of the common people, rather suffer death by silence, then derision by writing.

I, but it is better to reueale thy loue then conceale it: thou knowest not what bitter popson lieth in sweet words: remember Pcellus, who by experience hath tried, that in loue one Letter is of more force then a thousand looks. If they like writings, they read them often, if dislike them, run them ouer once: and this is certaine, that she that readeth such toyes, will also answer them. Drestly this, be secret in conueyance, which is the thing they chiefest desire.

Then

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Then to write, Philautus, write: he that feareth euerie bush, must neuer goe a birding: he that casteth all doubts, shall neuer be resolved in any thing. And this assure thy selfe, that be thy Letter neuer so rude and barbarous, she will read it, and be it neuer so louing, she will not shew it, which were a thing contrary to her honour, and the next way to call her honesty into question. For thou hast heard, yea and thy selfe knowest, that Ladies that vaunt of their letters, are accounted in Italy counterfait, and in England they are not thought currant.

Thus Philautus determined, he had to send his Letters, flattering himselfe with the successe which he to himselfe imagined: and after long musing, he thus began to frame the minister of his loue.

To the fairest Camilla.

Hard is the choise, faire Lady, when one is compelled either by silence to die with griefe, or by writing to liue with shame: but so sweet is the desire of life, and so sharpe are the passions of loue, that I am enforced to preferre an vnseemely sute before an vtterly death. Both I haue been to speake, and in despair to speed, the one proceeding of mine owne cowardice, the other of thy cruelty. If thou require my name, I am the same Philautus, which for thy sake of late came disguised in a Maske, pleading custome for a priuiledge, and courtesie for a pardon. The same Philautus, which then in secret termes coloured my loue, and now with bitter teares bewray it. If thou nothing esteeme the brainish water that falleth from mine eyes, I would thou couldest see the warme blood that droppeth from my heart. Oftentimes I haue been in thy company, where easily thou mightest haue perceined my wan cheekes, my hollow eyes, my scalding sighes, my trembling tongue, to foreseew that then which I confesse now. When consider with thy selfe Camilla, the plight I am in by desire, and the perill I am like to fall into by deniall.

To recount the sorowes I sustaine, or the seruice I haue vowed, would rather breed in thee an admiration then a beliefe: one by this I adde for the time, which the end shall try for a truth, that if thy answer be sharpe, my life shall be short: so farre hath loue wrought in my pining and almost consumed body, that thou onely maiest breathe into me a new life, or bereaue me of the old. Thou
Art

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are to weigh, not how long I haue loved thee, but how faithfully, neither to examine the worthinesse of my person, but the extremities of my passions: so preferring my deserts before the length of time, and my disease before the greatnesse of my birth; thou wilt either yeld with equity, or deny with reason: of both the which, although the greatest bee on my side, yet the least shall not dislike mee, for that I haue alwaies found in thee a mind neither repugnant to the right, nor void of reason.

If thou wouldst but permit me to talke with thee, or by writing suffer me at large to discourse with thee, I doubt not but that both the cause of my love would be belieued, and the extremity rewarded, both proceeding of thy beauty and vertue: the one able to allure, the other ready to pittie. Thou must not think that God hath bestowed those rare gifts vpon thee to kill those that are caught, but to cure them. Those that are stung of the Scorpion, are healed of the Scorpion: the fire that burneth, taketh away the heat of the burne. The Spider Phalangium that poisoneth, doth with her skin make a plaister for poison; and shall thy beauty, which is of force to winne all with love, be of the cruelty to wound any to death? No Camilla, I no lesse delight in thy faire face, then pleasure in thy good conditions; assuring my selfe that for affection without lust, will not render malice without cause.

I omit my care to thy consideration, expecting thy Letter, either as a cullise to preserve, or as a sword to destroy; either as Antidotum, or as Aconitum: If thou delude me, thou shalt not long triumph over me liuing, and small will thy glory be when I am dead. And I end,

Thine euer, though he be
neuer thine, Philautus.

This Letter being ended, he studied how it might be conueied, knowing it to be no lesse perillous to trust those he knew not in so weighty a case, then difficult for himselfe to haue opportunity to deliuer it in so suspicious a company: At the last, taking out of his Closet a faire Pomgranat, and pulling all the kernes out of it, he wrapped his Letter in it, closing the top of it finely, that it could not be perceiued, whether Nature againe had knit it of purpose

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pose to further him, or his Art had overcome Nature cunning. This Pomegranat he tooke, being himselfe both messenger of his Letter, and the Paster, and insinuating himselfe into the company of the Gentlewomen, among whom also was Camilla, he was welcomed, as well for that hee had been long time absent, as for that he was at all times pleasant, much good communication was there touching many matters, which heere to insert, were neither convenient, seeing it doth not concerne the history, nor expedient, seeing it is nothing to the deliuey of Philautus letter. But thus it fell out in the end. Camilla, whether longing for so faire a Pomegranat, or willed to aske it, yet loth to require it, she suddenly complained of an old disease, where with shee many times felt her selfe grieved, which was an extreme heate in the Stomack, which advantage Philautus marking, would not let slip when it was purposely spoken, that she should not giue him the slip, & therefore as one glad to haue so convenient a time to offer both his duty and his deuotion, he began thus.

I haue heard Camilla, of Physicians, that there is nothing either more comfortable, or more profitable for the Stomack or inflamed Liver, then a Pomegranat: which if it be true, I am glad that I came in so good time with a medicine, seeing you were in so ill a time surpris'd with your malady: and verily this will I say, that there is not one kernell, but is able both to ease your paine, and to double your pleasure, and with that he gaue it to her, desiring that as she felt the working of the potion, so she would consider of the Physician.

Camilla, with a smiling countenance, neither suspecting the craft, nor the conueier, answered him with these thanks.

I thanke you Gentleman, as much for your counsell as your courtesie: and if your coming be answerable to either of them, I will make you amends for all of them, yet I will not open so faire a fruite as this is, untill I feele the paine that I so much feare. As you please, quoth Philautus: yet if euery morning you take one kernell, it is the way to preuent your disease: and me thinks that you should be as carefull to worke means befoze it come, that you haue it not, as to vse meanes to expell it when you haue it.

I am content, answered Camilla, to try your Physicke, which
as

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as I knowe it can doe me no great harme, so it may doe me much good.

In truth said one of the Gentlewomen then present, I perceiue this Gentleman is not onely cunning in Physicke, but also very carefull for this Patient:

It behoueth (quoth Philautus) that he that ministrereth to a Lady be as desirous of her health, as his owne credit, for that there soundeth more praise to the Physitian that hath a care to his charge, then to him that hath onely a shew of his Art. And I trust Camilla will better accept of the good will I haue to rid her of her disease then the gift which must worke the effect.

Otherwise, quoth Camilla, I were very much to blame, knowing that in many, the behaviour of the man hath wrought more then the force of the medicine. For I would alwaies haue my Physitian of a cherefull countenance, pleasantly conceited, & well proportioned: that he might haue his sharpe potions mixed with sweet counsell, and his sower drugs mitigated with merry discourses. And this is the cause that in old time they painted the God of Physicke, not like to Saturne, but Esculapius, of a good complexion, fine wit, and excellent constitution. For this I know by experience, though I be but young to learne, and haue not often been sicke, that the sight of a pleasant and quick witted Physitian, hath remooued that from my heart with talke, that he could not with all his Treacle.

That might well be answered Philautus, for the man that wrought the cure, did perchance cause the disease, and so secret might the grieffe be, that none could heale you but he that hurt you, neither was your heart to be eased with any inward potion, but by some outward perswasion: and then it is no maruell if the ministring of a few words were more available then Mithridate.

Well Gentleman, said Camilla, I will neither dispute in Physicke wherein I haue no skill, neither answer you to your last surmises which you seem to lenell at, but thanking you once againe both for your gift and good will, we will vse other communication, not forgetting to aske for your friend Euphues, who hath not long time been where he might haue been welcommed at all times, and that he came not with you at this time, we both maruell and would

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would faine know.

This question so earnest asked of Camilla, and so hardly to be answered of Philautus, nipped him in the head: notwithstanding lest he should seeme by long silence to incurre suspicion, he thought a bad excuse better then none at all, saying, that Euphues was now a dayes become so studious, (or as he tearmed it, superstitious) that he could not himselfe so much as haue his company.

Belike quoth Camilla, hee either espied some new faults in the women of England, whereby hee seeketh to absent himselfe, or some old haunt that will cause him to soyle himselfe. Not so, answered Philautus, and yet that it was said so, I will tell him.

Thus after much conference, many questions, and long time spent, Philautus, took his leaue, and being in his Chamber, wee will there leaue him, with such cogitations as they commonly haue that either attend the sentence of life or death at the Barre, or the answer of hope or despaire of their loues, which none can set downe but he that hath them, for that they are not to be uttered by the coniecture of one that would imagine what they should be, but by him that knoweth what they are.

Camilla the next morning opened the Pomegranet, and saw the Letter: which reading, pondering and perusing, shes fell into a thousand contrarieties, whether it were best to answer it or not. At the last, enflamed with a kind of choller, for that she knew not what belonged to the perplexities of a lover, she requited his fraud and loue, with anger and hate, in these tearmes or the like.

To Philautus.

I Did long time debate with my selfe Philautus, whether it might stand with mine honour to send thee answer: for comparing my place with my person, mee thought thy boldnesse more then either good manners in thee would permit, or I with modesty could suffer: yet at the last, casting with thy selfe that the heat of thy loue might cleave be raced with the coldnesse of thy Letter, I thought it good to commit an inconuenience, that it might prevent a mischief, choosing rather to cut thee off short by rigour, then to giue thee any iot of hope of silence. Greene sores are to be dressed roughly, lest they fester: Lettars to be drawne in the beginning, lest they spread: King-wormes, to be asoynted when they first appeare,

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appeare, lest they compasse the whole body, and the assaults of loue to be beaten backe at the first siege, lest they undermine at the second. fire is to be quenched in the spake, weeds are to be rooted in the bud, follies in the blossome.

Thinking this morning to try my Physicke, I perceiued thy fraud, inso much that the kirkell that should haue coled my stomache with moistnes, hath kindled it with choller, making a flaming fire where it found but hot embers: conuerting like the spider, a sweet flower into a bitter popson. I am not Philautus, an Italian Lady, who commonly are wooed with leasing, and won with lust, entangled with deceit, and enioyed with delight, caught with sinne, and cast off with shame.

For mine owne part I am too young to know the passions of a Louer, and too wise to beleue them: and so farre from trusting any, that I suspect all: not that there is in every one practise to deceiue, but there wanteth in me a capacity to conceiue.

Seeke not then Philautus, to make the tender twigge crooked by Art, which might haue growne straight by nature. Cozne is not to be gathered in the blade, but in the eare: noz fruit to be pulled from the tree when it is greene, but when it is mellow: noz Grapes to be cut for the presse when they first rise, but when they are full ripe: noz young Ladies to be sued vnto, that are fitter for a rod then a husband, and murther beare blowes then children, You must not thinke of vs as of those in your owne Country, that no sooner are out of the cradle, but they are sent to the Court, and wooed sometimes befoze they are weaned, which bringeth both the Nation and their names not in question onely of dishonesty, but into obloquy.

This I would haue thee to take for a flat answer, that I neither meane to loue thee, noz hereafter, if thou follow thy sute, to heare thee. Thy first practise in the Masque I did not allow: the second by thy writing I mislike: if thou attempt the third meanes thou wilt enforce me to vtter that, which modesty now maketh mee to conceale. If thy good will be so great as thou tellest, seeke to mittigate it by reason or time. I thanke thee for it, but I cannot requite it, vlesse thou either werenot Philautus, or I not Camilla. Thus pardoning thy boldnesse vpon condition, and resting thy
friend

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friend if thou rest thy sute, I end.

Neither thine nor her owne,
Camilla.

This Letter Camilla stitched in an Italian Petrarke, which shee had, determining at the next coming of Philautus to deliver it, vnder pretence of asking some question, or the vnderstanding of some word.

Philautus attending houely the successe of his loue, made his repaire according to his accustomed vse, and finding the Gentlewomen sitting in an Arbour, saluted them courteously, not forgetting to be inquisitive how Camilla was eased by his Pomgranet, which oftentimes asking of her, she answered him thus.

In faith Philautus it hath a faire coat, but a rotten kernell, which so much offended my weake stomacke, that the very sight caused me to loath it, and the scent to throw it into the fire.

I am soye quoth Philautus (who spake no lesse then truth) that the medicine could not worke that which my minde wished; and with that stood as one in a trance: which Camilla perceiuing, thought best to rub no more on the gall, lest she standers by should espie where Philautus shew lozung him.

Well said Camilla, let it goe, I must impute it to my ill fortune, that where I looked for restority, I found a consumption: and with that she drew out her Petrarke, requesting him to conffer her a lesson, hoping his learning would be better for a Schoolemaster, then his lucke for a Whisition. Thus walking in the Alley, she listened to his construction, who turning the Booke, found where the letter was inclosed, and dissembling that he suspected, he said he would keepe her Petrarke untill the morning: doe you quoth Camilla.

With that the Gentlewomen clustered about them both, either to heare how running Philautus could conffer, or how readily Camilla could conceiue. It fell out, that they turned to such a place as turned them all to blanke, where it was reasoned, whether loue came at the sudden view of beauty, or by long experience of vertue: a long disputation was like to ensue, had not Camilla cut it off before they could toyne issue, as one not willing the company of Philautus, either to talke of loue, or thinke of loue, lest either hee should

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should suspect she had been wooed, or might be won, which was not done so closely, but it was perceived of Philautus, though dissembled.

Thus after many words, they went to their dinner, where I omit their Table talk, lest I lose mine owne.

After the repast, Surius came in with a great traine, which frightened Camillas heart, and was a dagger to Philautus brest, who tarried no longer then he had leasure to take his leave, either desirous to read his Ladies answer, or not willing to enjoy Surius his company, whom also I will not forsake, and follow Philautus, to heare how his mind is quieted with Camillas courtesie. Philautus no sooner entred his Chamber, but he read her Letter, which wrought such skirmishes in his minde, that he had almost forgot reason, falling into the old vaine of his rage in this manner. Ah cruell Camilla, and accursed Philautus, I see now that it saith with thee, as it doth with the Harpey, which hauing made one astonished with her faire sight, turneth him into a stone with her venomous faviour; and with me as it doth with those that view the Basilisk, whose eyes procure delight to the looker at the first glance and death at the second sight.

Is this the courtesie of England toward strangers, to intreat them so despightfully? Is my good will not onely rejected without cause, but also disdained without colour? I but Philautus, praise at thy parting, if she had liked thee, she would neuer have answered thee. Knowest thou not that where they loue much, they dissemble most, that as faire weather commeth after a foule storme, so sweet tearmes succeed after sower taunts. Alas once againe Philautus, by Letters to win her loue, and follow not the unkinde Hound, who leaueth the scent because hee is rated: or the bastard Spaniell, which being once rebuked, neuer retrieueth his game. Let Aclanta run neuer so swiftly, she will looke backe vpon Hippomanes: let Medea be as cruell as a fiend to all Gentlemen, she will at the last respect Iason.

A Deniall at the first is accounted a grant, a gentle answer a mockery. Ladies vse their Louers, as the Stork doth her young ones, who pricketh them till they bleed with her bill, and then healeth them with her tongue. Cupid himselfe must spend one arrow,

and

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and thinkest thou to speed with one Letter: No, no, Philautus, he that looketh to haue cleere water must digge deepe, he that longeth for sweet Musicke, must set his strings at the highest, he that seeketh to win his loue, must stretch his labour and hazard his life. Venus blesseth Lyons in the folde, and Lambs in the Chamber, Eagles at the assault, and Foxes in counsell, so that thou must bee hardy in thy pursuite, and make in victorie, venterous in obtaining, and wise concealing: so shalt thou win that with praise, which otherwise thou wilt lose with penitence. Faint heart, Philautus, neither winneth Castle nor Ladie: therefore endure all things that shall happen with patience, and pursue with diligence: thy fortune is to be tried, not by the accidents, but by the end.

Thus Gentlewomen, Philautus resembleth the viper, who being stricken with a Rode, lieth as it were dead, but stricken the second time, recovereth his strength. Having his answer at the first in a Pasque, he was almost amazed, and now againe denied, he is animated: presuming thus much vpon the good disposition and kindnesse of Women, that the higher they sit, the lower they looke, and the more they seeme at the first to loath, the more they loue at the last. Whose iudgement as I am not altogether to allow, so can I not in some respect mislike. For in this they resemble the Crocodile, who when one approacheth nere vnto him, gathereth vp himselfe into the roundnes of a Ball, but running from him, stretcheth himselfe into the length of a tree.

The willing resistance of women, was the cause that made Aurelius (whose Art was onely to draw Women) to paint Venus Cnydia catching at the Ball with her hand, which she seemed to spurne at with her feet. And in this point they are not unlike vnto the Myrrour Tree, which being beaten, gathereth in his sappe: but not moued, poureth it out like sirrup. Women are neuer more coy then when they are beloued, yet in their minds neuer lesse constant: seeming to tie themselves to the Mast of the ship with Vlysses, when they are towed with a strong Cable, which being well discerned, is a twine threed, throwing a stone at the head of him, vnto whom immediately they cast forth an Apple: of which their gentle nature, Philautus being perswaded, followed his fate againe in this manner:

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Philautus to faire Camilla.

I cannot tell Camilla, whether thy ingratitude be greater, or my misfortune: for perusing the few lines thou gauest me, I found as small hope of my loue, as of thy courtesie. But so extreame are the passions of loue, that the more thou seekst to quench them by disdain, the greater flame thou increasest by desire. Not vnlike to Iupiters Well, which extinguisheth a fire-brand, and kindleth a wet sticke. And no lesse force hath thy beauty euer me, then the fire hath ouer Naplytia, which leapeth into it, wheresoeuer it seeth it.

I am not he Camilla, that will leaue the Rose, because it pricketh my finger, or forsake the Gold that lyeth in the hot fire, for that I burnt my hand, or refuse the sweet Chescnut, for that it is couered with sharpe huskes. The mind of a faithfull louer, is neither to be daunted with despight, nor affrighted with danger. For as the Loadstone, what winds soeuer blowe, turneth alway to the North: or as Aristotles Quadratus, which way soeuer you turne it is alwaies constant: so the faith of Philautus is enermore applied to the lane of Camilla; neither to be remoued with any wind, nor rolled with any force. But to my Letter.

Thou saiest Greene wounds are to be dressed roughly, lest they fester: certainly thou speakest like a good Surgion, but dealest like one unskillfull: for making a great wound, thou putttest in a small tent, cutting the flesh that is sound before thou cure the place that is soze, striking the veine with a knife, which thou shouldest stop with lint: And so hast thou drawn my Letter (I vse thine own tearme) that in seeking to spoile it in my chaine, thou hast spread it ouer my body.

Thou addest, thou art no Italian Ladie; I answer, would thou wert: not that I would haue thee loked as thou saiest they are, but that I might winne thee as thou now art. And yet this I dare say, though not to excuse all, or disgrace thee, that some there are in Italy too wise to be caught with leasings, and too honest to be intangled with lust, and as warie to eschew sinne, as they are unwilling to sustaine shame: so that whatsoeuer the most bee, I would not haue thee thinke ill of the best.

Thou alleagest thy youth, and allowest thy wisdom: the one, not

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not apt to know the impressions of loue, the other, suspicious not to beleeue them. Truly Camilla I haue heard, that yong is the Goose that will eat no oats, and a very ill Cocke that will not crow before hee be olde; and no right Lion that will not feede on hard meat before he tast sweet milke: and a tender Virgin, God knows, it must be, that measureth her affections by her age, when as naturally they are inclined (which thou particularly protest to our country) to play the Brides before they be able to dresse their heads. Many similitudes thou bringest in to excuse youth, thy twig, thy corne, thy fruit, thy grape, and I know not what, which are as easie to be refelled, as they are to be repeated. But good Camilla, I am as unwilling to confute any thing thou speakest, as I am thou shouldst utter it, inasmuch as I would sweare the Crow were white, if thou shouldst but say it.

My good will is greater then I can expresse, and thy courtlesse lesse then I can deserue: thy counsell to expell it with time and reason, is of so little force, that I haue neither the will to vse the mean, nor the wit to conceiue it. But this I say, that nothing can breake off my loue but death: nor any thing hasten my death but thy discourtesie. And so I attend thy small sentence, and my fatall destiny.

Thine euer, though he be
neuer thine, Philautus.

This Letter he thought by no meanes better to be conueyed, then in the same booke he receiued hers. So omitting no time lest the Iron should coole before he could strike, hee presently went to Camilla, whom he found in gathering of flowers, with diuers other Ladies and Gentlewomen, which came as well to recreate themselves for pleasure, as to visit Camilla, whom they all loued. Philautus somewhat boldened by acquaintance, courteous by nature, and Courteously by countenance, saluted them all with such tearmes as hee thought meete for their personages, not forgetting to call Camilla his scholler, when shee had schooled him being her maister.

One of the Ladies who delighted much in mirth, seeing Philautus be hold Camilla so stedfastly, said vnto him: Gentleman, what flower like you best in all this border: Here be faire Roses, sweet Violets, fragrant Primroses: here will be Gyle-flowers, Carna-

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flours, Sops in wine, Sweet Johns, and what may either please you for sight, or delight you with savour: loth we are you should haue a posse of all, yet willing to giue you one; not that which shall looke best, but such a one as you shall like best.

Philautus omitting no opportunity that might either manifest his affection, or commend his wit; answered her thus.

Lady, of so many sweet flowers, to choose the best, it is hard; seeing they be all so good: If I should preferre the fairest before the sweetest, you would happily imagine, that either I were stopped in the nose, or wanton in the eyes: if the sweetnes, before the beauty, then would you guesse me either to liue with savour, or to haue no indgement in colours: but to tell my mind (vpon correction be it spoken) of all flowers I loue a faire woman.

Indeed quoth Flauia, (for so she was named) faire women are set thicke, but they come vp thin, and when they begin to bud, they are gathered as though they were blowne, of such men as you are Gentleman, who thinke greene grasse will neuer be dry May: but when the flower of their youth, (being slipped too young) shall fade before they be old, then I dare say, you would change your faire flower for a weede, and the woman you loused then, for the worst violet you refuse now.

Lady, answered Philautus, it is a signe that beauty was no niggard of her slips in this Garden, & very enuious to other grounds, seeing here are so many in one plot, as I shall neuer finde more in all Italy: whether the reason be the heate which killeth them, or the country that cannot beare them. As for pulling them by sooner: in that wee shew the desire we haue vnto them, not the mallice. Where you coniecture, that men haue no respect to things when they be old, I cannot but consent to your saying: for well doe you know, that it fareth with women as it doth with the mulberry tree, which the elder it is, the younger it seemeth, and therefore hath it growne to a Prouerbe in Italy, when one seeth a woman stricken in age to looke amiable, he saith, she hath eaten a Snake: so that I must of force follow mine olde opinion, that I loue fresh colours well, but faire Women better.

Flauia would not so leaue him, but thus replied to him: You are very amorous Gentleman, otherwise you would not take the de-
sire

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feite of that thing which most men contemne, & women will not confesse. For whereas you goe about to curry fauour, you make a fault either in praising vs too much, which we account in England flattery; or pleasing your selfe in your owne mind, which wisemen esteeme as folly. For when you indeauor to proue that women, the elder they are the fairer they looke, you thinke them either very credulous to beleue, or your talke very effectuell to perswade. But as cunning as you are in your Pater noster, I will be bold to adde one Article more to your Creede; that is, you may looke in matters of loue what you will; but Women will beleue what they list, and in extolling their beauties, they giue more credit to their owne glasse then mens glosses: but you haue not yet answered my request touching that flower you most desire: for women doe not resemble flowers neither in the lo nor fauour.

Philautus, not shrinking for an Aprill shewre, followed the chase in this manner. Lady, I neither flatter you, nor please my selfe, (although it pleaseth you so to coniecture) for I haue alwaies obserued this, that to stand too much in mine owne conceit, would gaine me but little; and to cloy those of whom I sought for no benefite, would profit me lesse: yet was I neuer so ill brought vp, but that I could when time and place should serue, giue euery one their iust commendation, vntlesse it were among those that were without comparison; offending in nothing but in this, that being too curious in praising my Lady, I am like to the Painter Protogenes, who could neuer leaue when his worke was well, which fault was to be excused in him, because he would make it better, and may be borne in mee, for that I wish it excellent.

Touching your first demand, which you seme againe to vige in your last discourse, I say of all flowers I loue the Rose best, yet with this condition, because I will not eat my word, I like a faire Lady well. When quoth Flauia, since you will needs ioine the flower with the woman, among all vs (and speake not partially) call her your Rose that you most regard: and if she deny that name we will enioine her a penance for her pride, and reward you with a bidlet for your paines.

Philautus being diuened to his shift, wished himselfe in his chamber: for this he thought, that if he should chuse Camilla, she would

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not accept it: if another, she may lustily reject him. If he should discover his love, then would Camilla think him not to be secret, if conceale it, not to be fervent: besides, all the Ladies would espie his love, and prevent it, or Camilla despise his offer, & not regard it. While he was thus in a deepe meditation, Flavia wakened him saying: Why Gentleman, are you in a dyme, or is there none here worthy to make your choyse of, or are we all so indifferent, that there is neuer a good?

Philautus seeing this Lady so courteous, and loving Camilla so earnestly, could not yet resolve himselfe why at to doe: but at the last, none, which neuer regardeth what it speaketh, nor where, replied thus at all adventures. Ladies and Gentlewomen, would I were so fortunate that I might choyse every one of you for a flower, and then would I boldly affirme, that I could shew the fairest possib in the world: but folly it is for me to wish that being a slave, which none can hope for that is an Emperour: If I make my choyse I shall speed as well as he that entopeth all Europe. And with that, gathering a Rose, he gave it to Camilla, whose colour so increased, as one would have iudged all her face to have been a Rose, had it not been stained with a naturall whitenesse, which made her to excell the Rose.

Camilla with a smiling countenance, as though nothing grieved, yet bered inwardly to the heart, refused the gift flatly, pretending a ready excuse: which was, that Philautus was either very much overseene to take her before the Lady Flavia, or else disposed to give her a mocke aboue the rest in the company.

Well, quoth Flavia to Philautus, (who now stood like one that had been besmeared) there is no harme done, for I perceiue Camilla is otherwise sped: and if I be not much deceived, she is a flower for Surius wearing: the penance she shall haue is to make you a Rose-gay, which she shall not deny, vlesse she desire vs, & the reward you shall haue, is this, while you tarry in England, my Petre shall be your Violet.

This Ladies Cousin was named Frances, a faire Gentlewoman, and a wise, young, and of very good conditions, not much inferiour to Camilla, equall she could not be.

Camilla, who was loth to be accounted in any company coy, en-
denoured

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denoured in the presence of the Lady Flavia, to be very courteous, and gathered for Philautus a posse of all the finest flowers in the Garden, saying thus unto him: I hope you will not be offended Philautus, in that I could not be your kisse, but impute the fault rather to destiny then discourtesie.

Philautus, plucking up his spirits gave her thanks for her paines, and immediately gathered a Violet, which hee gave mistris Frances, which she courteously received: thus all parts were pleased for that time.

Philautus was invited to dinner, so that he could no longer stay, but pulling out the booke wherein his Letter was inclosed, hee delivered it to Camilla, taking his humble leave of the Lady Flavia, and the rest of the Gentlewomen. When he was gone, there fell much talke of him between the Gentlewomen, one commending his wit, another his personage, some his favour, other his good conditions: insomuch that the Lady Flavia bound it with an oath, that she thought him both wise and honest.

When the company was dissolved, Camilla not thinking to receive an answer, but a Lecture, went to her Italian Booke, where she found the Letter of Philautus, who without any further advise as one very much offended, as in a great heat, sent him this houe to gnaw on.

To Philautus.

Sufficed it not thee, Philautus, to besoyne thy follies, and move my patience, but thou must also procure in mee a minde to revenge, and so thy selfe the meanes of a further perill: Where dost thou learne, that being forbidden to be bold, thou shouldest grow impudent? Or being suffered to be familiar, thou shouldest waite haine fellows? But to so malapert boldnesse is demeanour of young Gentlemen come, that where they have been once welcomed for courtesie, they thinke themselves worthy to court any Lady by custom: wherein they imagine they vse singular audacity, which we can no other wise learne then saucinesse, thinking women are to be drawn by their coined and counterfeit conceits, as the straw is by the Amber, or the Iron by the Load-stone, or the gold by the minerall Chrysocolle.

But as there is no Serpent that can breed in the Bore-tree for

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the hardnes, or will build in the Cypresse tree for the bitternes, so there is no fond or poysoned Lover that shall enter into my heart, which is harden like the Adamant, nor take delight in my words, which shall be more bitter then gall.

It fareth with thee Philantus as with the Drone, who having lost his owne wings, seekes to spoile the Bees of theirs: and thou being clip ped of thy liberty, goest about to bereave me of mine: not far differing from the nature of Dragons, who sucking blood out of the Elephant, kill him, and with the same, poison themselves. And it may be, that by the same meanes that thou takest in hand to inueagle my mind, thou intrap thine owne: a iust reward for so vnjust dealing, and a fit reuenge for so vnkind a regard.

But I trust thy purpose shall take no place, and that thy malice shall want might, wherein thou shalt resemble the Serpent Prophirus, who is full of poison, but being toothlesse, he hurteth none but himselfe: and I doubt not but thy minde is as full of deceit as thy words are of flattery, but having no teeth to bite, I haue no cause to feare. I had not thought to haue vsed so sallowe words, but where a wand cannot rule the Horse, a spur must. When gentle Medecines haue no force to purge, we must vse bitter potions, and where the soze is neither to be dissolued by plaister, nor to be broken, it is requeste it should be lanced.

Hearbes that are the worse for watring, are to be rooted out: Trees that are lesse fruitfull for the lopping, are to be hewen downe: Harkes that ware haggard by manning, are to be cast off: and fond louers that increase in their follies when they be reiected, are to be despised.

But as to be without haire among the Mycannions, is accounted no shame, because they be all borne bald, so in Italy to line in loue is thought no fault, for that there they are all giuen to lust, which maketh thee to coniecture, that we in England reckon loue to be the chiefest vertue, which we abhorre as the greatest vice; which groweth like the Iuy about the trees, and killeth them by culling them. Thou art alwaies talking of loue, and applying both thy wit and thy wealth in that idle trade, onely for that thou thinkest thy selfe amiable; not vnlike to the Hedgehog, who euermore lodgeth amongst thorns, because he himselfe is full of prickles.

But

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But take this both for a warning and an answer, that if thou prosecute thy sute, thou shalt but vndoe thy selfe, for I am neither to be wooed with thy passions whilst thou livest, nor repent mee of my rigour when thou art dead: which I would not haue thee think to proceed of any hate I beare thee, for I malice none, but for loue to mine honour, which neither Italian shall violate, nor Englishman diminish. For as the precious stone Calazias, being throwne into the fire, keepeth still his coldnesse, not to be warmed with any heate: so my heart, although diuited at with the arrowes of thy burning affections, and as it were enuironed with the fire of thy loue, shall alwaies keepe his hardnesse, and be so farre from being mollified, that thou shalt not perceiue it moued. The Violet, Lady Flauia bestowed on thee, I wish thee, and if thou like it, I will further thee, otherwise, if thou persist in thy old follies, whereby to increase thy new griefes, I will neuer come where thou art, nor shalt thou haue access to the place where I am. For as little agreement shall there be betweene vs, as is betweene the Wine and the Cabbish; the Oake and the Olive-tree; the Serpent and the Aspy-tree; the yron and Theamides.

And if euer thou diddest loue me manifest it in this, that hereafter thou neuer write to me: so shall I both be perswaded of thy faith, and eased of mine owne feare. But if thou attempt againe to bring water out of the Pounnice, thou shalt but betwray thy falshood, and argument thy shame, and my senerity. For this I sweare by her whose lights can neuer die, Vesta, and by her whose helles are not to be broken, Diana, that I will neuer consent to loue him, whose sight (if I may so say with modesty) is more bitter vnto me then death.

If this answer will not content thee, I will shew thy Letters, disclose thy loue, and make thee ashamed to vndertake that which thou canst neuer bring to passe. And so I end, thine, if thou leaue to be mine.

Camilla.

Camilla dispatched this Letter with speed, and sent it to Philautus by her man: which Philautus hauing read, I omit the plight he was in, to the consideration of you Gentlemen that haue bene in the like: he tare his haire, rent his clothes, and fell from the passions of

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of a Louer to the pangs of frenzy: but at the last, calling his witt to him, forgetting both the charge Camilla gaue him, and the contents of her Letter, he greeted her immediately againe with an answer by her owne messenger, in this manner.

To the cruel Camilla, greeting.

If I were as far in thy books to be beloued, as thou art in mine to be beloued, thou shouldst either soone be made a wife, or euer remaine a Virgin: the one would rid me of hope, the other acquite me of feare. But seeing there wanteth witt in me to perswade, and will in thee to consent, I meane to manifest the beginning of my loue by the end of my life; the affect of the one shall appeare by the effects of the other.

When as neither solenne oath, nor sound perswasion, nor any reason can worke in thee a remorse, I meane by death to shew my desire: the which the sooner it commeth, the sweeter it shall be: and the shortnesse of the force shall abate the sharpnesse of the sorrow. I cannot tell whether thou laugh at my folly, or lament my frenzy: but this I say, and with salt teares trickling downe my cheekes I sweare, that thou neuer foundest more pleasure in reiecting my loue, then thou shalt finde paine in remembering my losse; and as bitter shall life be to thee, as death to mee; and as sorrowfull shall my friends be to see thee prosper, as thine glad to see me perish.

Thou thinkest all I write of course, and makest all I speake of small account: but God who reuengeth the perjuries of dissemblers, is witness of my trath; of whom I desire no longer to liue then I meane simply to loue.

I will not vse many words, so; if thou be wise, few are sufficient: if coward, superfluous; one line is enough if thou be courteous, one word too much if thou be cruell. Yet this I adde, and that in bitterness of soule, that neither my hand dareth write that which my heart intendeth, nor my tongue utter that which my hand shall execute. And so farewell, vnto whom only I wish well.

Thine euer, though shortly
neuer, Philautus.

This Letter being written in the extremity of his rage, he sent it by him that brought hers. Camilla perceiuing a fresh reply, was
not

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Not a little melancholie, but digesting it with company, and burning the Letter, shee determined neuer to write to him, nor after that to see him, so resolute was shee in her opinion: I dare not say obstinate, lest you Gentlewomen should take pepper in the nose, when I put but salt to your mouthes. But this I dare boldly asseuer, that Ladies are to be wooed with Appelles Pensill, Orphues Harpe, Mercuries song, Adonis beautie, Cræsus wealth; or else neuer be wonne: for their bawties being blazed, their eares tickled, their mindes moued, their eyes pleased, their appetite satisfied, their Coffers filled; when they haue all things they should haue and would haue: then men need not to stand in doubt of their coming, but of their constancie.

But let me follow Philautus, who now both loathing his life, and cursing his luck, called to remembrance his old friend Euphues, whom he was wont to haue alwaies in mirth a pleasant companion: in griefe a comforter; in all his life the onely stay of his liberty: the discourtesie which he offered him so increased his griefe, that he fell into these termes of rage, as one either in an extasie, or in a lunacie.

Now Philautus, dispute no more with thy selfe of loue, but bee desperate to end thy life, thou hast cast off thy friend, and thy Lady hath forsaken thee: thou destitute of both, canst neither haue comfort of Camilla, whom thou seest obstinate, nor counsell of Euphues, whom thou hast made enuious.

Ah my good friend Euphues, I see now at length, though too late, that a true friend is of more price then a kingdome, and that thy faith is to be preferred before the beauty of Camilla. For as safe being it is in the company of a trustie mate, as sleeping in the grasse Trifoile, where there is no Serpēt so venomous that dare venture.

Thou wast ever carefull for my estate, and I carelesse for thine: thou didst alwaies feare in me the fire of loue, I neuer flattered my selfe with the bubble of wisdome: when thou wast earnest to giue me counsell, I waxed angry to heare it: if thou didst suspect mee upon iust cause, I fell out with thee for every light occasion: now Euphues, I see what it is to want a friend, and what it is to lose one: thy words are come to passe which once I thought thou spakst in sport, but now I finde them as a prophete, that I should be constrained

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constrained to stand at Euphues doze as the true owner.

What shall I doe in this extremity? Which way shall I turne mee? Of whom shall I seeke remedy? Euphues will reiect me, and why should he not? Camilla hath reiected me, and why should she? The one I haue offended with too much grieue, the other I haue serued with too great good will: the one is lost with loue, the other with hate: he for that I cared not for him, she because I cared for her. I, but though Camilla be not to be moued, Euphues may be mollified. Wry him Philautus, sue to him, make friends, write to him, leaue nothing vndone that may either shew in thee a sorrowfull heart, or moue in him a pittifull mind. Thou knowest he is of nature courteous, one that hateth none, that loneth thee, that is tractable in all things. Lions spare those that crouch to them, the Tigresse biteth not when she is claued. Cerberus barketh not if Orpheus pipe sweetly: assure thy selfe that if thou be penitent, he will be pleased, and the old friendship will be better then the new.

Thus Philautus saying now in nothing but onely in the hope he had to recouer the friendship with repentance, which he had broken off by rashnesse, determined to greet his friend Euphues, who all this while lost no time at his booke in London: but now he implor'd it, he shall himselfe offer, for that I am neither of his counsell nor Court, but what he hath done, he will not conceale, for rather he wished to bewray his ignorance then his idlenesse: and willinge you shall finde him to make excuse of rudenesse then lasinesse. But thus Philautus saluted him.

Philautus to Euphues.

The sharpe Northeast wind (my good Euphues) doth neuer last three daies: tempests haue but a short time, and the more violent the thunder is, the lesse permanent it is. In the like manner it falleth out with iarres and crossings of friends, which begun in a minute, are ended in a moment.

Necessary it is, that amongst friends there should be some overthwarting, but to continue in anger, not conuenient. The Camell first troubleth the water before he drinke: the frankincense is burned before it smell: friends are tried before they be trusted, lest thining like the Carbuncle as though they had fire, they be found being

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being touched, to be without fire. Friendship should be like the wine, which Homer much commending, calleth Maronium, where of one pint being mingled with five quarts of water, yet it keepeth his old strength and vertue, not to be qualified by any discourtesie. Where salt doth grow nothing else can breed, where friendship is built, no offence can harbour.

Then Euphues, let the falling out of friends be the renewing of affection, that in this we may resemble the bones of the Lyon, which lying still and not moued, begin to rot, but being stricken one against another, breake out like fire, and waue graine. The anger of friends, is not vnlike vnto the Whilitions Cucurbitæ, which drawing all the infection of the body into one place, doth purge all the diseases: and the iarres of friends, ripping vp all the hidden malice, or suspicions, or fellyes that lie lurking in the mind, maketh the knot more durable. For as the body being purged of melancholy, waxeth light and apt to all labour; so the minde as it were scoured of mistrust, becommeth fit ever after for beleefe. But why doe I not confesse that which I haue committed, or knowing my selfe guilty why vse I to glose?

I haue vniustly (my good Euphues,) picked a quarell against thee, forgetting the counsell thou gauest mee, and despising that which I vnde desire. Which as often as I call to minde, I can not but blush to my selfe for shame, and fall out with my selfe for anger: For in falling out with thee, I haue done no otherwise then he that desiring to saile safely, killeth them at the helme: resembling him that hauing neede to alight, spurreth his horse to make him stand still: or him that swimmeth vpon anothers backe, seeketh to stop his breath. It was in thee Euphues, that I put all my trust: and yet vpon thee that I poured out all my mallice, more cruell then the Crocodile, who suffereth the Birde to breede in her mouth, that scoureth her tooth: and nothing so gentle as the princely Lyon, who saued his life that helped his faate. But if either thy good nature can forget that which my ill tongue doth repeat, or thy accustomable kindnesse forgine that my vnbriodled fury did commit, I will hereafter be as willing to be thy seruant, as I am now desirous to be thy friend, and as ready to take an injury, as I was to giue an offence.

What

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What I haue done in thy absence, I will certifie at thy coming, and yet I doubt not but thou canst guesse thereof by my condition, yet thus much I adde, that I am as ready to dye as to liue, and were I not animated with the hope of thy good counsell, I would rather haue suffered the death I wish for, then sustaine the shame I sought for.

But now in these extremities, reposing both my life in thy hands, an my vnfained service and good will for ever hereafter at thy commandement, I attend thine answer, and rest thine to ble meze then his owne.

Philautus.

This Letter being ended, Philautus sent the same by his seruant, which Euphues reading, stood as one in a quandary, not knowing whether he should more reioyce at his friends submission or mistrust his subtilty: therefore being as yet not fully determined to any thing, he presently departed into his chamber, & without further search of Philautus well meaning, sent him an answer by his owne messenger, in manner as hereafter followeth.

Euphues to him that was his Philautus.

I haue receiued thy Letter, and know the man: I read it, and perceined the matter, which I am as far from knowing how to answer, as I was from looking for such an errand. Thou beginnest to infer a necessity, that friends should fall out, when I cannot allow an inconueniencie. For if it be among such as are faithfull, there should be no cause of breach: if betwene dissemblers, no care of reconciliation.

The Camell saiest thou, loneth water when it is troubled, & I say, the Hart thirsteth for the cleere streame: and fitly diddest thou bring it in against thy selfe (though applied it I know not how apt for thy selfe) for such friendship doest thou like, where braules may be stirred, not quietnes sought.

The Wine Maroneum which thou commendest, and the Salt ground which thou interest, the one is neither fit for thy drinking, nor the other for thy taste: for such strong Wines will overcome such light wits, and so good Salt cannot relish in so balasore a mouth, neither as thou desirest to apply them, can they stand the in
stead

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Heard. For often times I haue found much water in thy deede, but not one drop of such wine: and the ground where salt should grow, but neuer one corne that had sauer.

After many reasons to conclude that iars were requisite, thou fallest to a kind of submission, which I maruell at. For if I gaue no cause, why didst thou picke a quarrell: if any, why shouldst thou craue pardon: If thou canst defie thy best friend, what wilt thou doe to thine enemy: Certainly this must needs ensue, that if thou canst not be constant to thy friend when hee doth thee good, thou wilt neuer beare with him when he shall doe thee harme: thou that seekest to spill the blood of the innocent, canst shew small mercy to an offender: thou that treadest a worme on the taile, wilt crush a waspe on the head: thou that art angry for no cause, wilt, I thinke, run mad for a light occasion.

Cruelly Philautus, that once I loved thee, I cannot deny: that now I should againe doe so, I refuse; for small confidence that I repose in thee, when I am guilty, that can find no refuge in innocency. The malice of a friend is like the sting of an Aple, which nothing can remedy: but being peirced in the hand, it must be cut off: and a friend thrust to the heart, it must pulled out. I had not leene, Philautus, haue a wound that inwardly might lightly grieue mee, as a scar that outwardly would greatly shame mee. In that thou seemest so earnest to craue attonement, thou causest me the more to suspect thy truth: for either thou art compelled by necessity, and then it is not worth thanks, or else disposed againe to abuse me, and then it deserueth reuenge. Celes cannot be held in a wet hand, yet are they stayed with a bitter fig lease. The Lampy is not to be killed with a cudgell, yet is he spoiled with a Cane: so friends that are so slippery and waivering in all their dealings, are not to be kept with faire and smooth talke, but with rough and sharp taunts: and contrariwise, those which with blowes are not to be reformed, are oftentimes won with light persuasions.

Which way I should vse thee, I know not, for now a sharp word moued thee, when otherwhiles a sword will not, then a friendly checke killeth thee, when a Rasor cannot raze thee. But to conclude Philautus, it fareth with me no w, as with those that haue been once bitten with the Scorpion, who neuer after seeth any

thing

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King either of the Waspe or the Womet, or the Wee: for I hauing
been pricked with thy falshood, shall neuer I hope againe be touch-
ed with any other dissembler, flatterer, or fickle friend. Touching
thy life in my absence, I feare me it hath bene too loose: but seeing
my counsell is no moze welcome vnto thee then water into a ship,
I will not wast worde to instruct him, that wasteth himselfe to de-
stroy others. Yet if I were as fully perswaded of thy conuersion,
as thou wouldest haue me of thy confession, I might happily do that
which now I will not. And so farewell Philautus: and though thou
little esteeme my counsell, yet haue respect to thine owne credit:
so in working thine owne good, thou shalt keepe me from harme.

Thine once, Euphues.

This Letter pinched Philautus at the first, yet trusting much
the good disposition of Euphues, he determined to perseuere both in
his late amendment, and therefore as one beateh his yron that
he might frame it while it were hot, answered him in this manner:

To mine onely friend Euphues.

There is no bone so hard, but being laid in vinegar, it may be
wrought: nor Iron so tough, but seasoned with Zutho, it may
be ingrauen: no Bore so knotty, that dipped in Oyle, cannot be
carued: and can there be a heart in Euphues, which neither will
yeld to softnesse with gentle perswasion, or true perseuerance?
What canst thou require at my hand that I will deny thee? Hane
I broken the league of friendship? I confesse it. Hane I misused
thee in tearmes? I will not deny it. But being sorrowfull for ei-
ther, why shouldest not thou forgive both?

Water is praised, for that it sauereth of nothing: fire for that it
yeeldeth to nothing; and such should the nature of a true friend be;
that it should not sauer of any rigour: and such the effect, that it
may not be conquered with any offence, otherwise faith put into
the breaſt that beareth grudges, or contracted with him that can re-
member griefes, is not unlike Wine poured into Firre vessels,
which is present death to the drinker.

Friends must be vled, as the Musitions tune their strings, who
finding them in disoord, doe not breake them, but either by inten-
tion

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tion or remission, frame them to a pleasant consent: or as Riders handle their young colts, who finding them wild and intractable, bying them to a good pace with a gentle raine not with a sharp spur or as the Scythians ruled their slaves, not with cruell weapons, but with the cheke of small whips.

When Euphues, consider with thy selfe what I may be, not what I haue been; and for sake me not for that I deceiue thee: if thou doe, thy discourtesie will breed my destruction. For as there is no beast that toucheth the heart where on the Beare hath breathed; so there is no man that will come nere him, vpon whom the suspicion of deceit is fastened. Concerning my life passed, I conceale it, though to thee I meane hereafter to confesse it: yet hath it not been so wicked, that thou shouldest be shamed, though so infortunate that I am grieved. Consider we are in England, where our demeanour will be narrowly marked if we tread awry, and our follies mocked if we vse wrangling. I thinke thou art willing that no such thing should happen, and I know thou art wise to prevent it.

I was of late in the company of diuers Gentlewomen, among whom Camilla was present, who marvelled not a little, that thou loughdest either to absent thy selfe of some conceived iniury, where there was none giuen, or of set purpose, because thou wouldest giue one. I thinke it requisite, as well to auoid the suspicion of malice, as to shun the note of ingratitude, that thou repaire thither both to purge thy selfe of the opinion may be conceived, & to giue thanks for the benefits receiued. Thus assuring my selfe thou wilt answer my expectation, and renew our old amity, I end: thine assured to
Philautus.

Philautus did not sleepe about his busines, but presently sent his Letter, thinking that if once he could fasten friendship againe vpon Euphues, that by this meanes he should compasse his loue with Camilla, and this I durst affirme, that Philautus was both willing to haue Euphues, and sorrowfull that he lost him by his own la-
uishes.

Euphues perused this Letter oftentimes, being in a hammering what to answer: at the last hee determined once againe to lie a-
lowe thinking that if Philautus meant faithfully, hee would not be-

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Got from his sute, & therefore he returned salutation in this maner.

Euphues to Philautus.

There is an hearb in India, Philautus, of pleasant smell, but who so cometh to it, feeleth present smart, for that the breed in it a number of small Serpents. And it may be, that though thy Letter be full of sweet words, there breed in thy heart many bitter thoughts: so that ingining credit to thy Letters, I may be deceived with thy leasing.

The Wor. tree is alwaies greene, but the seed is payson: Tila hath a sweet rind and a pleasant lease, but the fruit so bitter, that no beast will bite it: a dissembler hath enermore Honey in his mouth, and gall in his minde, which maketh mee to suspect their wiles, though I cannot ever present them.

Thou settest downe the office of a friend, which if thou couldest aswell performe, as thou canst describe, I would be as willing to confirme our old league, as I am to beleue thy new lawes. Water that sauioureth nothing (as thou saiest) may be heated, and scale thee: and fire which yeldeth to nothing, may be quenched when thou wouldest warme thee. So the friend in whom there was no intent to offend, may through the sinister dealings of his fellow, be turned to heate being before cold, and the faith which wrought like to flame in him, be quenched and haue no sparks.

The pouring of wine into Firre vessels, serueth thee to no purpose: for if it be good Wine, there is no man so foolish to put it into Firre: if bad, who would put it into better then Firre? Puffy Casks are fit for rotten Grapes, a barrell of poisoned Iuy is good enough for a Tun of stinking Oile, and cruelty too mild a medicine for craft.

How Musitions tune their instruments I know, but how a man should temper his friend I cannot tell, yet oftentimes the string breaketh that the Musition seeketh to tune, and the friend cracketh which good counsell should tame: such Colts are to be ridden with a sharp snaffle, not with a pleasant bit, and little will the Scythian whip be regarded, where the sharpnesse of the sword is derided. If thy lucke haue been infortunate, it is a signe thy living hath not been godly: for commonly there cometh an ill end, where

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where there was a naughty beginning.

But learne Philautus to liue hereafter, as though thou shouldst not liue at all, be constant to them that trust thee, and trust them that thou hast tried: dissemble not with thy friend, either for feare to displease him, or for malice to deceiue him: know this, that the best simples are very simple, if the Physitian could not apply them: that precious stones were no better then pebbles, if Lapidaries did not know them, and the best friend is worse then a foe, if man doe not vse him.

Pythidate must bee taken inwardly, not spread in playsters: Purgations must be vsed like drinke, not like baths: the counsell of a friend must be fastned to the mind, not the eare; followed, not praised, implored in good liuing, not talketh of in good meaning. I know Philautus, we are in England, but I would we were not not that the place is too base, but that we are too bad; & God grant thou haue done nothing which may turne thee to discredit, or mee to dispeasure. Thou saiest thou wert of late with Camilla, I feare me too late, & yet perhaps too soone: I haue alwaies told thee, that she was too high for thee to climbe, and too faire for others to catch, and too vertuous for any to inueagle. But wild horses breake high hedges, though they cannot leape ouer them; eager Volues barke at the Moone, though they cannot reach it, and Mercury whistly for Vesta, though he cannot win her.

For absenting my selfe, I hope they can take no cause of offence, neither, that I know haue I giuen any. I loue not to be bold, yet would I be welcome: but guesies and fish say wee in Athens, are euer stale within thre daies: shortly I will visit them and excuse my selfe; in the meane season I thinke so well of them, as is possible for a man to thinke of women, and how well that is, I appeale to thee, who alwaies madest them no worse then Saints in heauen, and thyngs in no worse place then thy heart.

For answering thy sute, I am not yet so hasty: for accepting thy service, I am not so imperious: for in friendship there must be an equality of estates, and that may be in vs: also a similitude of diuers manners, and cannot vlesse thou learne a new lesson, and leaue the old, vntill which time I leaue thee, wishing thee well as to my selfe.

Euphues.

Euphues and his England.

This Letter was written in hast, sent with speed, and answered againe in post. For Philautus seeing so good counsell could not proceed of an ill conceit, thought once againe to sollicite his friend, and that in such tearmes as bee most agreeable to Euphues time. In this manner.

To Euphues health in body and quietnesse
in minde.

In Musicke there are many discords, befoze there can be framed a Diapason: and in contracting of good will, many iarres befoze there be established a friendship, and by this meanes the Musicke is moze sweet, and the amity moze sound. I haue receiued thy Letter, wherein there is as much good counsell contained, as either I would wish, or thou thy selfe couldest giue: but euer thou harpest on that string which long since was out of tune, but now is broken by inconstancy.

Certes my good Euphues, as I cannot but commend thy wisdom in making a stay of reco: citation for that thou findest so little stay in me, so can I not but maruell at thy incredulity in not beleauing me since that thou seest a reformation in mee. But it may be thou dealest with mee, as the Philosopher doth with his knife, who being many yeares in making of it, alwaies dealing by the obseruation of the stars, caused it at the last to cut the hard whetstone: saying, that it skilleth not how long things were a doing, but how well they were done. And thou holdest me off with many delales, saying I know not what obseruations, thinking thereby to make me a friend at last, that shall last: I praise thy good meaning, I mislike thy rigour. Doe thou shalt vse in what thou wilt, and doe that with a slender twist, that none can doe with a tough With: As for my being with Camilla, good Euphues rub there no moze, lest I twince, for deny I will not that I haue wrought on the withers. This one thing touching my selfe I say, and befoze him that seeth all things I sweare, that hereafter I will neither dissemble nor delude thee, nor picke quarrels to fall out with thee; thou shalt finde me constant to one, faithlesse to none, in prayer deuout, in manners reformed, in life chaste, in wordes modest: not framing my fancy to the humour of loue, but my deedes to the
rule

Euphues and his England.

rule of teale: And such a one as heretofore I thought thou wast, but now I see thou shalt be I am, and as I know thou art.

Then Euphues, appoint the place where we may meete and reconcile the minde, which I confesse by mine owne follies were severed. And if ever after this I shall seeme jealous over thee, or blinded towards my selfe, use me as I deserve, thankefully. Thus attending thy speedy answer, for that delays are perillous, especially as my case now standeth, I am: thoue ever to use as his own.

Philautus.

Euphues seeing such speedy returne of another answer, thought Philautus to be very sharpe set for to recover him: and weighing with himselfe, that ofte in marriages there have fallen out brawles, where the chiefest love should be, and yet againe reconciliations, that none ought at any time so to love, that he should finde his heart at any time to hate. Furthermore, casting in his minde the good he might do to Philautus by his friendship, & the mischief that might ensue by his fellows folly, answered him thus againe speedily, as well to prevent the course he might otherwise take, as also to prescribe what way he should take.

Euphues to his friend Philautus.

Nettles, Philautus, have no prickles, yet they sting, and words have no points, yet they pierce: though outwardly they profess great amendement, yet oftentimes the softnes of word which the Seres send, ticketh so fast to the skinne, that when one looketh it should keepe him warme, it fetcheth blood: and thy smooth talke, thy sweet promises, may, when I shall thinke to have thee performed to delight me, be a cozaine to destroy me. But I will not run beyond the moone, for that in all things I know there must be a meane. Thou swearest now that thy life shall be led by my line, that thou wilt give no cause of offences by thy disorders, nor take any by good meaning, which if it be so, I am as willing to be thy friend, as I am to be mine owne.

But this take for a warning, if ever thou erre when thou shouldest iust, or follow thine owne will, then thou art to heare my counsels, then will I depart from thee, and so display thee as none

that

Euphues and his England.

that is wise shall trust thee, or any that is honest shall live with thee, I am now resolved by thy Letters, of that which I was almost perswaded of by mine owne conjecture touching Camilla.

Thy Philautus, art thou so mad, without acquaintance of thy part and familiarity of hers, to attempt a thing, which will not onely be a disgrace to thee, but also a discredit to her? Thinkest thou thy selfe either worthy to wooe her, or she willing to wedde thee? Either thou able to frame thy tale to her content, or she ready to giue eare to thy conclusions?

No, no, Philautus, thou art too yong to wooe in England, though old enough to winne in Italy, for here they measure more the man by the qualities of the mind, then the proportion of his body. They are too expert in loue, hauing learned in this time of their long peace, every wrinkle that is seen or imagined.

It is neither an ill tale well told, nor a good history made better: neither inuention of new fables, nor the resiting of old, that can either allure in them an appetite in loue, or almost an intention to heare.

It fareth with them as it doth with those in Italy, who preferre a sharpe wit before sound wisdom, as a proper man before a perfect mind: they liue not by shadowes, nor feed on the ayre, nor lust after wind. Their loue is not tyed by Art, but reason; not to the precepts of Ouid, but to the perswasions of honesty. But I cannot but maruell at thy audacity, that thou didst once dare to mooue her to loue, whom I alwaies feared to sollicite in questioning, as well doubting to be granelled by her quicke and ready wit, as to be confuted by her graue and wise answers.

But thou wilt say, she was of no great birth, of meaner parentage then thy selfe: I, but Philautus, they be most noble, who are commended more for their perfection, then their pedigree: and let this suffice thee, that her honour consisted in vertue, beauty, wit, not blood, ancestors, antiquity. But more of this at our next meeting, where I thinke I shall be merry to heare the discourse of thy madness, for I imagine to my selfe that she handled thee very hardly, considering both the place she serued in, and the person that serued her. And sure I am, she did not hang for thy molwing.

A Phoenix is no foode for Philautus, that dainty tooth of thine
must

Euphues and his England.

must be pulled out, else wilt thou starve with desire, and that Eagles eye picked out, else will it be dayled with delight. My counsell must rule thy conceit lest thou confound vs both. I will this evening come to thy lodging, where we will confer, and till then, I commend me to thee. Thine euer to vse, if thou be thine own, Euphues.

This Letter was so thankfully receiued of Philautus, that he almost ranne beyond himselfe for ioy, preparing all things necessary for the entertainment of his friend, who at the houre appointed failed not.

Many embracings there were, much strange courtesse, many pretty glances, being almost for the time but strangers, because of their long absence. But growing into questioning one with another, they fell to the whole discourse of Philautus loue, who left out nothing that before I put in, which I must omit, lest I set before you Coleworts twice sodden, which will both offend your eares, which I seeke to delight, and trouble my hand, which I come to ease.

But this I am sure, that Euphues conclusion was this, between waking and waking, that our English Ladies and Gentlewomen were so cunning in loue, that the labour were more easie in Italy to find one and bury her, then here to winne and marry her. And thus they with long talking waxed weary, where I leave them, not willing to talke any longer, but to sleepe their fill till morning.

Now Gentlewomen, I appeale in this controuersie to your consciences, whether it breed in you an Art to loue as Euphues thinketh, or whether it breed in you as it doth in men: by sight, if one be beautifull: by hearing if one be witty: by deserts if one be courteous: by desire, if one bee vertuous: which I would not know to this intent, that I might be instructed how to win any of you, but to the end I might wonder at you all. For if there bee in loue an Art, then doe I not marvel to see men that enery way are to be beliened, so oftentimes to be relected. But so secret is this matter, pertaining nothing to our sexe, I will not farther inquire of it, lest happily in guessing what art women vse in loue, I should minister an Art they neuer knew before: and so in thinking to betwray

Euphues and his England.

Whom the bait that hath caught me; I give them a net to draw many; putting a sword into the hand, where there is but a sheath, teaching them to strike, that put us to our trying by warding, which would double our perill, who without art cannot allure them, and increase their tyranny, who, without they torment, will come to Warley. But this I admonish you: that, as your own beauties make you not conetuous of your almes towards true lovers, so other mens flatteries make you not prodigall of your honours towards dissemblers. Let not them that speake fairest be believed fairest, for true love lacketh a tongue, and it is tried by the eyes, which in a heart that meaneth well, is as far from wanton glances, as the mind is from idle thoughts. And this Art I will give you, which we men commonly praetise: if you behold any one, that either your courtesie hath allured, or your beauty, or both, triumph not over him: but the more earnest you see him, the more ready be to follow him, and when he thinketh himselfe nearest, let him be farthest off: then if he take that with patience, assure your selfe he cannot be faithlesse.

He that angleth, plucketh the bait away when he is nere a bit, so the end the fish may be more eager to swallow the hooke. Birds are trained with a sweet call, but caught with a broad net: and lovers with faire looks, but are intangled with disdainfull eyes.

The Spaniell that fauoneth when he is beaten, will neuer forsake his Master: the man that doteth when he is disdained, will neuer forgoe his Mistres. But too much of this string, which soundeth too much out of square, and return to Euphues and Philautus.

The next morning when they were risen, they went into a Gallery, where Euphues, who perceiued Philautus grievously perplexed for the love of Camilla, began thus between iest and earnest to talk with him.

Philautus, I haue well nigh all this night been disputing with my selfe of thy distresse, yet can I resolute my selfe in nothing that either may content me, or quiet thee. What mettall art thou made of Philautus, that thinkest of nothing but love, and are rewarded with nothing lesse then love? Lucilla was too bad, yet didst thou court her: thy sweet heart now in Naples, is none of the best,

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yet didst thou follow her. Camilla exceeding all, where thou wast to have least hope, thou hast loved, not without great hazard to thy person, and griefe to mine.

I have perused her Letters, which in my simple iudgement, are so far from allowing thy sute, that they seeme to loath thy service. I will not flatter thee in thy follies, shee is no match for thee, nor thou for her: the one wanting living to maintaine a wife, the other birth to advance a husband. Surius, whom I remember thou diddest name in thy discourse, I remember in the Court, 'a man of great birth, and noble blood, singular wit, and rare personage, if he goe about to get credit, I muse what hope thou couldst conceive to have a good countenance.

Well Philautus, to set downe precepts against thy love will nothing preuaile: to perswade thee to goe soeward, were very perilous: for I know in the one love will regard no laves, and in the other, perswasions can purchase no liberty. Thou art too heaby to enter in where no heed can helpe one out.

Theseus would not go into the Labyrinth without a thred, that might shew him the way out; neither any wise man enter into the crooked corners of love, vnlesse he know by what meanes hee might get out. A love, which should continue for ever, should not bee begun in an houre, but slowly be taken in hand, and by length of time finished: resembling Xeuxis that wise Painter, who in things that he would haue last long, toke greatest leisure.

I haue not forgotten one Gistris Francis, which the Lady Flavia gave thee for a Violet, and by thy description, though shee be not equall with Camilla, yet is shee fitter for Philautus. If thy humour be such, that nothing can sed it but love, cast thy mind on her: consider the impossibility thou hast to win Camilla, with the likelihood thou maiest haue to intoy thy violet: and in this will I indeavour both my wit and my good will, so that nothing shall want in mee that may worke ease in thee. The Violet if she be honest, is worthy of thee, beautifull thou saiest she is, & therefore too worthy. Hot fire is not onely quenched by the cleare Fountaine, nor love onely sanctified by the faire face. Therefore in this tell mee thy minde, that either we may proceed in that matter, or seeke a new medicine. Philautus thus replied.

Euphues and his England.

O my good Euphues, I haue neither the power to forsake mine owne Camilla, nor the heart to deny thy counsell: it is easie to fall into a net, but hard to get out. Notwithstanding I will goe against the haire in all things, so I may please thee in any thing. O my Camilla. With that Euphues staied him saying.

He that hath sore eyes must not behold the Candle, nor he that would leaue his loue, fall to remembzring of his Lady: the one causeth the eye to smart, the other the heart to bleed. Well quoth Philautus, I am content to haue the wound searched, yet unwilling to haue it cured. But sithens the sicke men are not to prescribe diets, but to keepe them, I am ready to take potions, and if wealth serue, to pay thee for them, yet one thing maketh me to feare, that in running after two Hares, I catch neither. And certainly, quoth Euphues, I know many good Hunters, that take more delight to haue the Hare on foot, and neuer catch it, then to haue no cry, and yet kill in the fourme: whereby I guesse, there commeth greater delight in the hunting, then in the eating. It may bee, said Philautus, but I were then very vnfit for such pastimes; for what sport soeuer I haue all the day, I loue to haue the game in my dish at night.

And truly, answered Euphues, you are worse made for a Hound then a Hunter, for you marre your sent with carren, before you start your game, which maketh you hunt oftentimes counter, whereas if you had kept it pure, you might ere this time haue turned the Hare you winded, and caught the game you coursed. Why then I perceiue quoth Philautus, that to talke with Gentlwomen touching the discourses of loue: to eat with them, to conferre with them, to laugh with them, is as great pleasure as to enioy them: to the which thou maiest by some fallacy diuine me, but neuer perswade mee: For then were it as pleasant to behold fruit as to eat them: or to see faire bread, as to tast it. Thou erreest Philautus, said Euphues, if thou be not of that minde: for he that commeth in to fine Gardens, is as much recreated to smell the flowers, as to gather them. And many we see more delighted with pictures, then desirous to be Painters: the effect of loue is faith, not lust: delightfull conference, not detestable concupiscence: which beginneth with folly, and endeth with repentance. For mine owne part I would
with

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with nothing, if againe I should fall into that vaine, then to haue the company of her in common conference that I best loued, to heare her sober talke, her wise answers, behold her sharpe capacity, and to be perswaded of her constancy: and in these things doe we onely differ from brut beasts, who haue no pleasure but in sensual appetite. You preach heresie quoth Philautus, and besides, so repugnant to the text you haue taken, that I am moze ready to pull thee out of thy Pulpit, then to beleene thy glosses.

I loue the company of women well, yet to haue them in lawfull Patrimony, I like much better: if thy reasons should goe as current, then were loue no torment: for hardly doth it fall out with him that is denyed the sight and talke of his Lady. Hungry stomachs are not to be fed with sayings against surfetings: nor thirst to be quenched with sentences against drunkenness. To loue women and neuer enjoy them, is as much as to loue Wine, and neuer tast it; or to be delighted with faire apparrell & neuer weare it. And idle loue is that, and fit for him that hath nothing but eares that is satisfied to heare her speake: not desirous to haue himselfe speede. Why then, Euphues, to haue the picture of his Lady, is as much as to enjoy her presence, and to read her Letters, of as great force, as to heare her answers: which if it be, my fate in loue should be as much to the Painter to draw her with an amiable face, as my Lady to write an amorous Letter: both which, with little sute being obtained, I may lye with loue, and neuer wet my foot, nor breake my sleepes, nor wast my money, nor torment my minde. But this worketh as much delight in the minde of a Louer, as the apples that hang at Tantalus nose, or the river that runneth close by his chin. As in one word, it would doe me no more good to see my Lady, and not to embrace her in the heat of my desire, then to see fire, and not to warme me in extremity of my cold.

No, no, Euphues, thou makest loue nothing but a continuall wooing if thou barre it of the effect, and then it is infinite: if thou allow it, and yet forbid it a perpetuall warfare, and then is it intolerable. From this opinion no man should withdraw mee, that the end of fishing, is catching, not angling: of birding, taking, not whistling: of loue, wedding, not wooing: otherwise it is no better then hanging. Euphues, smiling to see Philautus so earnest,

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byged him againe in this manner.

Why Philautus, what harme were in loue, if the heart should yeeld his right to the eye, or his fancy his force to the eare: I haue read of many, & some I know, betwene whom there was as feruent affection as might be, that neuer desired any thing but sweet talke, and continuall company at banquets, at playes, and other assemblies, as Phrigius and Pieria, whose constant faith was such, that there was neuer word nor thought of any uncleannesse. Pigmalion loued his Iuoy image, being enamoured onely by the sight: and why should not the chaste loue of others be builded rather in agreeing in heavenly meditations, then temporall actions: Beleeue mee Philautus, if thou knewest what it were to loue, thou wouldest be as farre from the opinion thou holdest as I am. Philautus, thinking no greater absurdity to be held in the world then this, replied before the other could end, as followeth.

Indeed Euphues, if the King would resigne his right to his Legate, then were it not amisse for the heart to yeeld to the eyes. Thou knowest Euphues, that the eye is the messenger of loue, not the maister: the eare a carrier of newes, the heart a digester. Besides this, suppose one hath neither eares to heare his Lady speake, nor eyes to see her beauty, shall hee not therefore be subiect to the impressions of loue: If thou answer no, I can alleage diuers, both dea and blind, that haue bene wounded: if thou grant it, then confesse, the heart must haue his hope, which is neither seeing nor hearing: and what is the third?

Touching Phrigius and Pieria, thinke them both fooles in this: for he that keepeth a hen in his house to cackle, and not lay, or a Cock to crow and not to tread, is not vnlike vnto him that hauing solwen his Wheat neuer respeth it, or reaping it, neuer thresheth it, taking more pleasure to see faire corne, then to eat fine bread: Pigmalion maketh against this: for Venus seeing him so earnestly to loue, and so effectually to pray, granted him his request, which had he not by importunate suit obtained, I doubt not but he would rather haue belied her in peeces, then honored her with passions, and set her vp in some Temple for an Image, not kept her in his house

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house for a wife. He that desireth onely to talke and view without any further suite, is not far different from him that liketh to see a painted Rose, better then to smell to a perfect Violet, or to heare a bird sing in a bush rather then haue her at home in his owne cage.

This will I follow, that to plead for loue, and request nothing but looks, and to deserue works, and line onely by words, is as one should plow his ground, and neuer sow it; grind his colours, and neuer paint, saddle his horse and neuer ride.

As they were thus communing, there came from the Lady Flauia, a Gentleman, who invited them both that night to supper, which they with humble thanks giuen, promised to doe, and till supper time I leaue them debating their question.

Now Gentlewomen, in this matter I would I knew your minde, and yet I can somewhat guesse at your meanings: if any of you should loue a Gentleman of such perfection as you can wish, would it content you onely to heare him, to see him daunce, to marke his personage, to delight in his wit, to wonder at his qualities, and desire no other solace? If you like to heare his pleasant voyce to sing, his fine fingers to play, his proper personage to vnder take any exploit, would you conet no more of your Loue? As good it were for you to be silent and thinke no, as to blash and say I.

I must needs conclude with Philautus, though I should canell with Euphues, that the end of loue is the full fruition of the party beloued at all times and in all places. For it cannot follow in reason, that because the sauce is good which should prouoke mine appetite, therefore I should forsake the meate for which it was made. Belæue me, the qualities of the minde, the beauty of the body either in man or woman, are but sauce to whet our stomackes, not meat to fill them: For they that line by the view of beauty, still look very leane, and they that feed onely vpon vertue at board, will goe with a hungry belly to bed. But I will not craue herein your resolute answer, because betwene them it was not determined, but euery one as he liketh, and then.

Euphues and Philautus being now againe sent for to the Lady Flauia her house, they came presently, where they found the worthy Gentleman Surlus, Camill, Pistresse Francis, with many
other

Euphues and his England.

other Gentlemen and Gentlewomen. At their first entrance doing their duty, they saluted all his company and were welcomed.

The Lady Flavia entertained them both very lovingly, thanking Philautus for his last company, saying: be merry Gentleman, at this time of the yeare a Violet is better then a Rose, and so she arose and went her way, leaving Philautus in a muse at her words, who before was in a maze at Camillaes looks. Camilla, came to Euphues, in this manner.

I am sorry, Euphues, that we have no greene rushes, considering you have bin so great a stranger, you make me almost to thinke that if you, which commonly I am not accustomed to indge of any, that either you thought your selfe too good, or your chere too bad: or ther cause of absence I cannot imagine, vnlesse seeing vs very idle, you sought meanes to be well imploied: but I pray you hereafter be bold, and those things which were amisse shall be redressed: for we will haue Quailes to amend your commons, and some questions to sharpen your wits, so that you shall neither finde fault with your diet for the grosenesse, nor with your exercise for easinesse. As for your fellow and friend Philautus, we are bound to him, for he would oftentimes see vs, but seldome eat with vs, which made vs thinke that hee cared more for our company then our meat.

Euphues, as one that knew his good, answered her in this wise, Faire Lady; it were vnseemely to strewe greene rushes for his coming, whose company is not worth a straw, or to account him a stranger, whose boldnes hath been strange to all those that knew him to be a stranger.

The small ability in me to requite, compared with the great chere I receiued, might happily make me refraine, which is contrary to your coniecture: Neither was I ever so busied in any waighty affaires, which I accounted not as lost time, in respect of the exercise I alwaies found in your company, which maketh me thinke that your latter obiection proceed rather to conuince me for a Trewant, then to manifest a truth.

As for the Quailes you promise me, I can be content with beefe: and for the questions, they must be easie, else shall I not answer them,

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them, for my wit will shew with what grosse diet I haue bene brought by: so that conferring my rude replies with my base birth, you will thinke meane chere will serue me, and reasonable questions deceiue me: so that I shall neither finde fault for my repast, nor fauour for my reasons. Philautus indeed taketh as much delight in good company, as in good Cates, who shall answer for himselfe: with that Philautus said.

Truly Camilla, where I thinke my selfe welcome, I loue to be bold, and when my stomacke is filled, I care for no meate: so that I hope you will not blame me, if I come often, and eate little. I do not blame you by my faith (quoth Camilla) you mistake me, for the oftner you come, the better welcome: and the lesse you eat, the more is saued.

Much talke passed, which being onely as it were a repetition of former things, I omit as superfluous: but this I must note, that Camilla earnestly desired Surius to be acquainted with Euphues, who very willingly accomplished her request, desiring Euphues for the good report he had heard of him, that he would be as bold with him, as with any one in England. Euphues humbly shewing his duty, promised also as occasion should serue to try him.

It now grew toward supper time, when the Table being covered, and the meat serued in, Lady Flauia placed Surius ouer against Camilla, and Philautus next mistresse Frances; shee tooke Euphues and the rest, and placed them in such order as shee thought best. What chere they had I know not; what talke they vsed I heard not: but supper being ended, they sate still, the Lady Flauia speaking as followeth.

Gentlemen and Gentlewomen, these Lenten eueninges belong, and a shame it were to goe to bed: cold they are, and therefore folly it were to walke abroad: to play at Cards is common, at Chesse tedious, at Dice vnseemely, with Christmas games vn- timely. In my opinion therefore, to passe away these long nights, I would haue some pastime that might be pleasant, but not vnprofitable, rare, but not without reasoning: so shall we all account the euening well spent, be it neuer so long: which otherwise would
be

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be tedious, were it neuer so short. Surius the best in the company, and therefore best worthy to answer; and the wisest, and therefore best able, replied in this manner.

Good Madam, you haue presented my request with your own, for as the case now standeth, there can be nothing either more agreeable to my honor, or these Gentlewomens desires, then to be some discourse, aswell to renew old traditions, which haue bene heretofore vsed, as to increase friendship, which hath bene by the meanes of certaine odde persons defaced. Every one gaue his consent with Surius, yelding the choice of that nights pastime to the discretion of the Lady Flauia, who thus proposed her minde.

Your taske Surius, shall be to dispute with Camilla, and chose your owne argument: Philautus shall argue with Mistrisse Frances: Martius with my selfe. And all hauing finished their discourses, Euphues shall be as Judge, who hath done best: and whatsoever he shall allot either for reward to the worthiest, or for penance vnto the worst, shall be presently accomplished. This liked them all exceedingly: And thus Surius, with a good grace and pleasant speech, began to enter the lists with Camilla.

Faire Lady, you know I flatter not, I haue read that the King of an Aspe were incurable, had not nature giuen them dimme eyes, and the beauty of women no lesse infectious, had not nature bestowed on them gentle hearts: which maketh mee ground my reason vpon this common place, that beautifull women are ever mercifull; if mercifull, vertuous, if vertuous; constant; if constant, though no more then Goddesse; yet no lesse then Saints: all these things granted, I bidge my question without condition.

If Camilla, one wounded with your beauty (for vnder that name I comprehend all other vertues) should sue to open his affection, serue to try it, and digne you to so narrow a point, that were you neuer so incredulous, he should proue it, yea so farre to be from suspicion of deceit, that you would confesse hee were cleere from distrust, what answer would you make if you gaue your consent, or what excuse if you deny your courtesie?

Camilla, who desired nothing more then to be questioning with
Surius

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Surius, with a modest countenance, yet somewhat haughty, (which added more commendation to her speech then disgrace) replied in this manner.

Though there be no cause, noble Gentleman, to suspect an injury where a good turne hath been received; yet is it wisdom to be carefull what answer be made, where the question is difficult. I haue heard that the Tortoise in India, when the Sunne shineth, swimmeth aboue the water with her backe, and being delighted with the faire weather, forgetteth her selfe, untill the heat of the Sunne so harden her shell, that she cannot sink when shee would, whereby she is caught. And so may it fare with me, that in this good company displaying my minde, hauing more regard to my delight in talking, then to the eares of the hearers, I forget what I speake, and so be taken in some thing the which I would not utter, which happily the itching eares of young Gentlemen would so canuas, that when I would call it in, I cannot: so be caught with the Tortoise, when I would not. Wherefore if any thing be spoken either brauares or brauely, I am to craue pardon for both; hauing but a weake memory, and a worse wit, which you cannot deny me; for that we say women are to be borne withall, if they offend against their will; and not much to be blamed, if they trip with their will, the one proceeding of forgetfulness, the other of their naturall weakness, but to the matter.

If my beauty, (which God knowes how simple it is) should intangle any with desire, then should I thus thinke, that either he were inflamed with lust, rather then loue) for that he is moued by my countenance, not inquiring of my conditions) or else that I gaue some occasion of lightnes, because he gathereth a hope to spend where he neuer had the heart to speake. But if at the last I should perceiue that this faith were tried like gold in the fire, that his affection proceeded from a minde to please, not from a mouth to delude, then would I either answer his loue with liking, or wean him fro it by reason. For I hope Sir you will not think this, but that there should be in a woman, aswell a tongue to deny, as in a man to desire; that as men haue reason to like for beauty, where they loue;

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¶ Even so women have wit to refuse for sundry causes, where they love not: Otherwise were we bound to such an inconvenience, that whosoever served us, we should answer his fate, when in every respect we mislike his conditions: so that nature might be said to frame us for others humors, not for our owne appetite. Wherewith to some we should be thought very courteous, but to the most scarce honest. For mine owne part, if there be any thing in me to be liked of any, I thinke it reason to bestow on such a one as hath also some, what to content me: so that where I know my selfe loved, and doe love againe, I would upon iust triall of his constancy, take him. Surlus without any stop or long pause, replied presently.

Lady, if the Tortoise, you speake of in India, were as cunning in swimming, as you are in speaking: he would neither feare the heat of the sun nor the gin of the Fisher. But that excuse was brought in rather to shew what you could say, then to crave pardon for that you have said. But to our answer.

¶ What your beauty is, I will not heare dispute: lest either your modest eares should glorie to heare your owne praises, or my smooth tongue trip in being curious to your perfection: so that what I cannot commend sufficiently, I will not cease continually to marvell at. You wander in one thing out of the way, where you say that many are inflamed with the countenance, not enquiring of the conditions, when this position was before grounded, that there was none beautifull but she was also mercifull, and so drawing by the face of her beauty all other Morall vertues: so as one thing being touched with the Lead-stone, draweth another: and that his fellow, till it come to a chaine: so a Lady indued with beauty, pulleth on courtesie: courtesie, mercy: and one vertue links it selfe to another, untill there be rare perfection.

¶ Besides, touching your owne lightnesse, you must not imagine that love breedeth in the heart of man by your looks, but by his owne eyes, neither by your words when you speake wittily, but by his owne eares, which conceiue aptly. So that were you dumb and could not speake, or blind and could not see, yet should you be beloved: which argueth plainly, that the eye of the man is the arrow, the beauty of the woman, the white, which sheweth not, but reacheth

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neth, being the patient, not the agent: upon triall you confesse you would trust, but what triall you require, you conceale, which maketh me to suspect, that either you would have a triall without means, or without end, either not to be sustained being impossible, or not to be finished, being infinite. Wherein you would have one runne in a Circle, where there is no way out, or build in the ayre where there is no meanes how.

This triall Camilla, must be sifted to narrow points, lest in seeking to try your lover like a Jewet, you try him like a Jade. When you require this liberty (which truly I cannot deny you) that you may have the choice as well to refuse, as the man hath to offer, requiring by that reason some qualities in the person you would bestow your love on: yet craftily hiding what properties either please you best, or like Women well: wherein againe you move a doubt whether personage, or wealth or wit, or all are to be required: so that what with the close triall of his faith, and the subtle twisting of his qualities, you make either your lover so holy, that for faith he must be made all of truth: or so exquisite, that so he must be framed in Ware: which if it be your opinion, the beauty you have will be withered before you be wedded, and your lovers good old Gentlemen before they be speeders.

Camilla, not permitting Surius to leave over the hedge, which she set for to keepe him in, with a smiling countenance shap'd him this answer.

If your position be granted, that where beauty is there is also Vertue, then might you adde, that where a faire flower is, there is also a sweet savour: which how repugnant it is to our common experience, there is none but knoweth: and how contrary the one is to truth, there is none but seeth. Why then doe you not set downe this for a rule, which is agreeable to reason, that Rodophe being beautifull (if a good complexion and faire savour be termed beauty) was also vertuous: that Laïs excelling, was also honest: that Phrine surpassing them both in beauty, was also courteous: but it is a reason amongst your Philosophers, that the disposition of the minde, followeth the composition of the body: how true in arguing it may bee I know not, how false in triall it

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(15) who knoweth not.

Beauty, though it be variable, worketh many things contrary to her sake she is, not unlike unto Silver, which being white, breedeth blacke lines, or resembling the tall trees in Ida, which allure many to rest them vnder their shadow, and then infected them with their scent.

Now whereas you set downe that loue cometh not from the eyes of the woman, but from the glaunces of the man (under correction be it spoken) it is as far from the truth as the head from the toe. For were a Lady blind, in what can she bee beautifull? If dumbe, in what manifest her wit? When as the eye hath euer been thought the pearle of the face, and the tongue the Ambassadoe of the heart: if there were such a Lady in this company Surias, that should winke with both her eyes, when you should haue her see your amorous looks, or be no blab of her tongue, when you would haue her answer to your questions, I cannot thinke, that either her vertuous conditions, or her white & red complexion, could moue you to loue.

Although this might somewhat procure your liking, that doing what you list, she will not see it, and speaking what you would, she will not utter it: two notable vertues, and rare in our sexe, patience, and silence.

But why talke I about Ladies that haue eyes, when there is no man that will loue them if he himselfe haue eyes: more reason there is to woo one that is dumbe, for that she cannot deny your suite: and yet hauing eares to heare, she may as well giue answer with a signe, as a sentence: but to the purpose.

Loue cometh not from him that loueth, but from the party loved, else must he take his loue vpon no cause, and then it is lost, or thinke himselfe the cause, and then it is no loue. When must you conclude thus, if there be not in women the occasion, they are fooles to trust men that praise them: if the cause be in them, then are not men wise to arrogate it to themselves.

It is the eye of the woman that is made of Adamant, the heart of the man that is framed of Iron, and I cannot thinke you will say, that the vertue attractive is in the Iron which is drawne by force, but in the Adamant that searcheth it perforce. And this is the reason that many men haue been entangled against their wills with
loue

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lone, and kept in it with their wile.

You know Surius, that the fire is in the flint that is stricken, not in the Steele that striketh, the light in the Sunne that lendeth, not in the Moone that borroweth: the lone in the woman that is served, not in the man that sueth.

The similitude you brought in of the arrow, shew nothing right to beauty, wherefore I must shote that shaft at your olmes byrass. For if the eye of man be the arrow, and beauty the white (a faire marke for him that draweth in Cupids bow) then must it necessarily insue, that the Archer desireth with an ayne to hit the white not the white the arrow, that the make allureth the Archer, not the shooter the marke, and therefore is Venns said in one eye to haue two apples, which is commonly applied to those that witch with the eyes. not those that woe with the eyes.

Touching triall, I am neither so foolish to desire things impossible, nor so forward to request that which hath no end. But words shall neuer make me beleue without workes, lest in following a faire shadow, I lose the firme substance, and in one word, to set downe the only triall that a Lady requireth of her Louer, it is this; That he performe as much as he sware, that euery oath be a deede, euery glose a Gospell, promising nothing in his talke, that he performe not in his triall.

The qualities that are required of the mind, are good conditions: as temperance, not to exceed in diet: chastity, not to smite in desire: constancy, not to conet change: wit to delight, wisdom to instruct, mirth to please without offence, and modesty to gouerne without precisenesse.

Concerning the body, as there is no Gentlewoman so curious to haue him in print, so there is no one so careles to haue him a wretch only his right shape to shew him a man, his Christendome to proue his faith, indifferent wealth to maintaine his family, expecting all things necessary, nothing superfluous. And to conclude with you Surius, vntesse I might haue such a one, I had as leene be buried as married, wishing rather to haue no beauty and die a chaste Virgin, then to loy, and liue a cursed wife. Surius as one daunted hauing little no answer, was delighted to heare her speake; with a short speech vttered these words.

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I perceiue Camilla, that be your cloth neuer so bad, it will take some colour, and your cause neuer so false, it will beare some shew of probability: wherein you manifest the right nature of a woman, who hauing no way to win, thinketh to overcome with words.

This I gather by your answer, that beauty may haue faire leanes and soule fruit: that all that are amiable are not honest: that loue proceedeth of the womans perfection, and the mans follies: that the triall looked for, is to performe whatsoeuer they promise, that in minde he be vertuous, in body comely: such a husband in my opinion is to be wished for, but not looked for. Take heed Camilla, that seeking all the wood for a straight sticke, you chouse not at the last a crooked staffe: or describing a good counsell to others, thou thy selfe follow not the worst: much like to Chius, who selling the best Wine to others, dranke himselfe the lees.

Truly, quoth Camilla, my woad was blacke, & therefore it could take no other colour, and my cause good, and therefore admitted no cawell: as for the rules I set downe of loue, they were not coyned of me, but learned: and being so true, belaued. If my fortune be so ill, that searching for a wand, I gather a Camocke; or selling Wine to other, I drinke Vinegar my selfe, I must be content, that of the worst wee helpe patience: which by so much the more is to be borne, by how much the more it is perforce.

As Surius was speaking, the Lady Flauia presented him, saying, it is time that you breake off your speech, lest we haue nothing to speake, for should you wade any farther, you would both waste the night, and leaue vs no time, and take our reasons, and leaue vs no matter: that every one therefore may say some what, we command you to cease: that you haue both saied so well, we giue you thanks. Thus letting Surius & Camilla to whisper by themselves (whose talke we will not heare) the Lady began in this manner to græte Martius.

We see, Martius, that where young folks are, they treat of loue, when Souldiers meeete, they confer of warre, Painters of their colours, Musitions of their crotchets, and every one talketh of that most, he liketh best. Which seeing it is so, it behoueth vs that haue more yeres, to haue more wisdom, not to measure our
talke

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talk by the objections we haue had, but by those we should haue.

In this therefore I would know thy minde, whether it be conuenient for women to haunt such places where Gentlemen are, or for men to haue access to Gentlewomen, which me thinketh in reason cannot be tollerable, knowing that there is nothing more pernicious to either, then loue, and that loue breedeth by nothing sooner then looke. They that feare water will come neer no Welles: they that stand in dread of burning, flie from the fire: and ought not they that would not be intangled with desire, to refraine company? If loue haue the pangs which the passionat set downe, why doe they not abstaine from the cause? If it be pleasant, why do they dispraise it?

We shun the place of pestilence, for feare of infection: the eyes of Catharismes, because of diseases; the sight of the Basilisk for feare of death; and shall we not eschue the company of them that may intrep us in loue, which is more bitter then any destruction? If we flie thieues that steale our goods, shall we follow murderers that cut our throats? If we be heedie to come where Wasps bee, lest we be stung, shall we hazard to runne where Cupid is, where we shall be stilled? Ernelly Martius, in my opinion, there is nothing either more repugnant to reason, or abhorring from Nature, then to seeke that we should shun; leaning the cleare streame, to drinke of the muddy Ditch, or in the extremity of heate, to lie in the parching Sunne, when we may sleepe in the cold shadow; or being free from fancy, to seeke after loue, which is as much as to cole a hot liver with strong wine, or to cure a weake stomache with raw flesh. In this I would heare thy sentence, induced the rather to this discourse, for that Surius and Camilla haue begun in, then that I like it. Loue in me hath neuer power to command, nor perswasion to intreat. Which how idle a thing it is, and how pestilent to youth, I partly know, and you, I am sure can guesse.

Martius not very yong to discourse of these matters, yet desirous to vtter his minde, whether it were to flatter Surius in his will, or to make triall of the Ladies, began thus to frame his answer.

Madam, there is in Chio the image of Diana, which to those that enter, seemeth sharp and solow, but returning after their lutes made, looketh with a merry and pleasant countenance. And it may

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be, that at the entrance of my discourse, you will bend your brows as one displeased, but hearing my prose, be delighted and satisfied. The question you moue is, whether it be requisite that Gentlemen and Gentlewomen should meet. Truly among Louers it is convenient to augment desire, amongst those that are firme necessary to maintaine society. If so, to take away all meeting for feare of loue were to kinde among all, the fire of hate. There is greater danger, Madam, by absence, which breedeth melancholy, then by perience, which kindeth affection.

If the sight be so perillous, that the company should be barred: why then admit you those to see bankets, that may thereby surfet, or suffer them to eat their meat by a candle that haue soze eyes; To be seperated loue from one I would make me moze constant, & to keepe company with her I loue not, would not kindell desire. Loue cometh as well in at the eares, by the report of good conditions, as in at the eyes, by the amiable countenance, which is the cause that diuers haue loued those they neuer saw, & seen those they neuer loued.

You alledge, all those that feare drowning come nere no Waters, nor they that dread burning, nere no fire. Why then let them stand in doubt also to wash their hands in a shallow brooke: for that Scarpus falling into a channell, was drowned: and let him that is cold neuer warme his hands, for that a sparke fell into the eyes of Adina, wherof she died. Let none come into the company of women, for that diuers haue bene allured to loue, and being refused, haue shed violence to themselves. Let this be set downe for a Law, that none walk abroad in the day but men, lest meeting a beautifull woman, he fell in loue, and lose his liberty.

I thinke Madam, you will not be so precise to cut off all conference, because loue cometh by often communication, which if you do, let vs all now presently depart, lest in seeing the beauty which dazeleth our eyes, and hearing the wisedomes which tickleth our eares, we be inflamed with loue. But you shall neuer beate the flye from the Candle, though she burne: nor the Quail from the Hemlock, though it be poison, nor the Louer from the company of his Lady, though it be perillous. It falleth out sundry times, that company is the cause to shake off loue, working the effect of the rope:

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root of Kubarbe, which being full of choler, purgech choler, or of the Scorpions King, who being full of popson, is a remedy for popson. But this I conclude, that to barre one that is in loue, of the company of his Lady, maketh him rather mad then mortified: for him to refrain that neuer knew loue, is either to suspect him of folie without cause, or the next way for him to fall into folly when he knoweth the cause.

A Lover is like the hearbe Helitropium, which alwaies inclineth to that place where the Sunne shineth, and being deprived of the Sunne, dieth. For as Lunaris hearb, as long as the Moone wareth bringeth forth leaues, and the waning shaketh them off: so a lover, whilst he is in the company of his Lady, where all toyces increase, uttereth many pleasant conceits, but banished from the sight of his Mistress, where all mirth decreaseth, either liueth in melancholy, or dieth with desperation.

The Lady Flavia, speaking in his case, proceeded in this manner. Cruely Martius, I had not thought that as yet your Colts tooth stuck in your mouth, or that so old a frewant in loue, could hitherto remember his lesson. You seeme not to inferre that it is requisite they should meet: but being in loue, that it is convenient: lest falling into a mad mode, they pine in their owne peultynesse. Why then let it folloow, that the drunkard which surfeteth with wine, be alwaies quaffing, because he liketh it: or the Epicure which glutteth himselfe with meat, be euer eating, for that it contenteth him, nor seeking at any time the meanes to redresse their vices, but to renewe them. But if fareth with the Lover as it doth with him that poureth in much wine, who is euer more thirstie then he that drinketh moderately, for having once tasted the delights of loue, he desireth the thing most, that hurteth him most; not laying a plaister to the wound, but a coxallue.

Besides, I am of this minde, that if it be dangerous to lay flaxe to the fire, salt to the ries, Sulphur to the nose, that then it cannot be but perilous, to let one Lover come in the presence of the other. Surius overhearing the Lady, and seeing her so earnest, although he were more earnest in his sute to Camilla, cut her off with these words.

Good Spadam, giue me leave either to depart, or to speake, for

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in truth you gall me more with these tearmes then you wisse, in seeming to inueigh so bitterly against the meeting of louers, which is the onely marzow of loue: and though I doubt not but that Martius is sufficiently armed to answer you, yet would I not haue those reasons refelled, which I loath to haue repeated. It may be you utter them not of malice you beare to loue but onely to moue controuersie where there is no question: for if you enuy to haue Louers meete, why did you grant vs: if allow it, why seeke you to separate vs?

The good Lady could not refraine from laughter, when she saw Surius so angry, who in the midst of his owne tale was troubled with hers, whom she thus againe answered.

I cry you mercy Gentleman, I had no thought to haue catched you when I fished for another: but I perceiue now, that with one Beane it is easie to catch two Pigeons, and with one baite to haue diuers bites. I see that others may guesse where the those wings, besides him that weares it.

Madam, quoth Surius, you haue caught a Frogge, if I be not deceiued, and therefore as good it were not to hurt him, as not to eate him: but if all this while your Ladiship angled to haue a bite at a Louer, you should haue used no bitter medicines, but pleasant baites.

I cannot tell, answered Flauia, whether my baite were bitter or not, but sure I am, I haue the fish by the gill that doth me good.

Camilla, not willing to be silent, put in her spoake as she thought in the best wheele, and began in this manner: Lady your cunning may deceiue you in fishing with an angle, therefore to catch him whom you would haue, you were best to vse a Net.

A Net, quoth Flauia, I need none, for my fish playeth in a Net already. With that Surius began to winch, replying immediatly. So doth many a fish, good Ladies, that slippeth out when the Fisher thinking him fast in: and it may be, that either your net is too weake to hold him, or your hand too wet.

A wet hand, quoth Flauia, will hold a dead herring. I quoth Surius, but Eels are no Herrings. But Loues are, saied Flauia.

Surius, not willing to haue the grasse mowen, whereof he meant to make his Hay, began thus to conclude. Good Madam, leane off

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off fishing for this time, and though it be Lent, rather break a statute which is but penall, then sue a Bond that may be perpetuall.

I am content quoth Flavia, rather to fast for once, then to want a pleasure for ever: yet Surlus betwixt vs two I will at large prove that there is nothing in love more venomous then meeting, which filleth the minde with griefe, the body with diseases; for hauing the one, he cannot faile of the other. But now Philautus, and Niece Francis, since I am cut off, begin you, but be short, because the time is short, and that I was more short then I would.

Francis who was euer of a quicke wit, and of nature pleasant, seeing Philautus all this while to be in his dumps, began thus to play with him.

Gentleman, either you are musing who shall be your second wife, or who shall father your first Child, else would you not all this while hang your head, neither attending to the discourses that you haue heard, nor regarding the company you are in: or it may be (which of both coniectures is likeliest) that hearing so much talke of love, you are either driuen to the remembrance of the Italian Ladies, which once you serued, or else to the seruice of those in England which you haue since your coming seen: or as Andromache whensoever she saw the tombe of Hector, could not refrain from weeping; or as Laodamia, could neuer behold the picture of Procris in the wall, but she alwaies fainted: So louers wheneuer they view the image of their Ladies, though not the same substance, yet the similitude in shadow, they are so benumbed in their ioynts, and so bereft of their wits, that they haue neither the power to moue their bodies to shew life, nor their tongues to make answer: so that I thinking that with your other senses you had also lost your smelling, thought rather to be a Thorne, whose point might make you feeble somewhat, then a violet, whose saueur could cause you to smell nothing.

Philautus perceiuing this Gentlewoman so pleasantly disposed, with a merry countenance and quick wit, began to make answer in this manner.

Gentlewomen, to studie for a second wife before I know my first, were to resemble the good huswife in Naples, who took thought

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thought to bring forth her chickens, before she had hennes to lay egges: and to muse who should father my first child, were to doubt when the Cow is mine, who should owe the calfe. But I will neither be so hasty to beat my braine about two wiues, before I know whereto get one, nor so jealous to mistrust her fidelity, when I haue one.

Touching the biew of Ladies, or the remembrance of my love, we thinketh it should rather sharpe the print in me, then abate the edge. My senses are not lost, though my labour be, and therefore my good violet picke him not so hard with sharpnes, whom thou shouldest rather comfort with sauiors. But to put you out of doubt, that my wits were not all this while a wooll-gathering, I was debating with my selfe, whether in loue it were better to be constant, betraying all the counsels, or secret, being ready every houre to flinch: and so many reasons came to confirme either, that I could not be resolved in any.

To be constant, what thing more requisite in loue: when it shall alwaies be Greene the like Iuie, though the sunne parch it: that shall ever be hard like the true Diamond, though the Hammer beat it: that still groweth with the good Wine, though the knife cut it. Constancy is like vnto the Stoake, who, wheresoener shee lie, cometh into no neast but her owne: or the Lapwing, whom nothing can driue from her young ones but death. But to reueale the secrets of loue, the counsels, the conclusions, what greater despite to his Lady, or more shamefull discred it to himselfe can be imagined, when there shall no letter passe, but it shall be disclosed, no talke vttered, but it shall be againe repeated, nothing done, but it shall be reuealed. Which when I considered, me thought it better to haue one that should be secret, though sickle, then a blab, though constant: For what is there in the world, that more delighteth a Louer then secrecy: which is boide of feare, without suspition, free from enuy: the onely hope a woman hath to build both her honor and honesty vpon.

The tongue of a Louer should be like the point in a Diall, which though it goe, none can see it going: or a young Tree, which though it grow, none can perceiue it growing, hauing alwaies the same in his mouth, which the Cranes vse when they lye ouer the mountaines,

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mountaines, lest they make a noise: but to be silent, and lightly to
effeme of his Lady, to shake her off though she be secret, to
change for every thing, though he betray nothing, is the onely
thing that cutteth the heart in pieces of a true and constant lover:
which deeply weighing with my selfe, I preferred him that would
never remoue, though he reueale all, before him that would con-
ceale all, and neuer be liuing: thus waisting to my selfe, I appeale
to you my good bladet, whether in loue he more required, secrecy
or constancy.

Francis with her accustomed boldnes, yet modestly, replied
as follo weth. Gentleman, if I should aske you whether in the ma-
king of a good sword, yron were more to be required, or Steele, sure
I am that you would answer that both were necessary. Or if I
should be so curious to demand, whether in a tale told to your Lady
disposition or inuentio be most convenient, I cannot think but you
would iudge them both expedient. For as one mettall is to be tem-
pered with another in fashioning a good blade, lest either being all
of Steele, it quickly breake, or all of yron, it neuer cut: so saith it
in speech, which if it be not seasoned as well with wit to moue de-
light, as with art to manifest cunning, there is no eloquence. And
in no other manner standeth it with loue: for to be secret, and con-
stant, or constant and not secret, were to build a house of masonry
without skilfulnes, or a wall of stones without mortar. There is no
liuely picture dyed without colour: no curious image wrought
with one stile: no perfect musick played with one string: I woul-
dest thou haue loue the patterne of eternitie, coloured either with
constancy alone, or butly secrecy.

At her word I replied. A triangle be three lines: the first begin-
neth, the second augmenteth, the third concludeth it a figure. So
in loue, three vertues: affection, which draweth the heart; secrecy,
which increaseth the hope; constancy, which finisheth the worke:
without any of these rules there can be no Triangle, without any
of these vertues, no loue. And you may see, as I haue said, that
there is no man that can stand with one legge, no bird that fly-
eth without wing, no house that standeth with one hye, Loue is like-
wise to stand, which craketh rather then consenteth to any
disloyalty: and can there be any greater villany, then being se-
cret,

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crete, not to be constant, or being constant, not to be secret. But it falleth out with those that be constant and yet full of bubble, as it doth with the Serpent Iaculus, & the other, who burst with their owne bryd, and these are to be with their owne tongues.

It is no question Philautus, to aske which is best, when being not loyned there is never a good. If thou make a question where there is no doubt, thou must take an answer where there is no reason. Why then also dost thou not enquire, whether it were better for a Horse to want his fore legges or his hinder, when having not all, he cannot travell. Why art thou not inquisitive whether it were more convenient for the Wrestlers in the games of Olympia to be without armes, or without ste: or for a man to want rotes, or lacke tops, when either is impossible. Where is no true lover, belene mee Philautus, sense belletyme so, not trevall, that hath not faith, secreesse and constancy. If thou want either, it is lost, not love: and that thou hast not them all, thy profound question assureth mee: which if thou diddest aske to try my wit, thou thoughtest me very dull, if to resolve thy selfe of a doubt, I cannot thinke thee very sharpe.

Philautus, that perceined her to be so sharpe, thought once again like a Whetstone to make her sharper, and in these wordes returned his answer.

O my sweet Violet, you are not unlike unto those who having gotten the start in a race, think none to nere their heeles because they be foremost: for having the tale in your mouth, you imagine it is all truth, and that none can controule it.

Francis, who was very much brisling to heare him goe forward in so fond an argument, cut him off before he should come to his conclusion, in this manner:

Gentleman, the faster you run after mee, the farther you get from mee: therefore would I with you take heed, that in striking at my heeles, you trip not by your owne. You would faine with your wit call a white upon blacke, wherein you are not unlike unto those, that feeling their heeles to be very close to the fire, thinke to touch their head with their heeles, and putting forth their feet further from it than when they stood still. In my opin-

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an it looke better to sit on the ground with a little ease, then to rise and fall with great danger.

Philantus being in a maze to what end his talke should tend, thought that either Camilla had made her going to his love, or that she meant by suspicion to intrap him: therefore meaning to leave his former questions, and to answer her speech, proceeded thus.

Mistresse Francis, you resemble in your sayings the Painter Tamantes, in whose picture there was not more understood then painted: for with a glasse you seeme to shew that, which in colours you will not shew. It cannot be (my mistresse) that the farther I runne after you, the farther I should be from you, unless that either you have wings tied to your heeles, or I thorne thrust into mine. The last doggo oftentimes catcheth the hare, though the fleetest turne him: the slow snail climeth to the Tower at last, though the swift swallow mount it: the layest winneth the goale sometimes, though the lightest be ware it. In hunting I had as leene stand at the receit, as at the losing: in running rather endure long with an easie amble, then leave off, being out of wind with a swift gallop: especially when I run as Hippomenes did with Atalanta, who was last in the course, but first at the Crostone: So that I guesse that women either are easie to be out stripped, or willing. I seek not to trip at you, because I might so hinder you, and hurt my selfe: for in letting your course by striking at your short heeles, you would when I should crave pardon, shew me an high insupport. As for my shadow, I never goe about to reach it, but when the Sunne is at the highest, for then is my shadow at the shortest, so that it is not difficult to touch my head with my heele, when it lieth almost under my heele.

You say, it is better to sit still, then to rise and fall: and I say, he that never climeth for feare of falling, is like vnto him that neuer descendeth for feare of surfetting. If you thinke the ground either too slippery whereon I runne, that I must needs fall, or my fete so chill, that I must needs founder, it may be I will change my course hereafter, but I meane to end it now: for I had rather fall out of a low window to the ground, then hang in the mid-way by a thier.

Francis

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Francis, who took no little pleasure to hear Philautus, began to come on roundly in these termes.

It is a signe, Gentleman, that your stoutmanship is better then your stomacke: for whatsoeuer you say, we thinke you rather be held in a slip, then let slip: wherein you resemble the grayhound, that seeing his game, leapeth vpon him that holdeth him, not running after that he is held for: or the Hauke, which being call off at a Partridge, taketh a thrust to pricke her feathers, when she should take her flight. For if seriously you beare good will to the game you cannot play at, or will not or dare not: wherein you imitate the Cat that leueth the mouse to followe the milke-paie: for I perceiue that you let the Hare goe by, and hunt the Badger.

Philautus assailed at this speech, knew not which way to frame his answer, thinking now that she perceined his tale to be adressed to her, though his look was fixed on Camilla: but to rid her of suspicion, though loth that Camilla should receiue any tiding, he played fast and loose in this manner.

Gentleman, you mistake me very much: for I haue bene better taught then sed: & therefore I know how to follow my game if it be for gaile. For were there two Hares to run at, I would indeauour not to catch the first that I followed, but the last that I started: yet so, as the first should not escape, nor the last be caught. You speake contraries quoth Francis, and you will worke wonders: but take heed your running in hunting, make you not to lose both.

Both, said Philautus, why, I seeke but for one: and yet of two, quoth Francis you cannot tell which to followe, nor runneth so fast you will neuer catch her: the other is so at the length you can neuer finde her.

The Lady Flavia, whether desirous to close, or both these tales should be too broad, as moderator, commanded them both to silence, willing Euphues as umpire in these matters, to tell to speake his mind. Camilla and Surins are yet talking: Francis and Philautus are not idle, yet all a stentime to hear Euphues, as well for the expectation they had of his wit, as to know the drift of his discourses, who

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who thus began the conclusion of all their speeches.

It was a law amongst the Persians, that the Physician should not iudge the Painter, nor any one meddle in that handy craft wherein he was not perfect: which maketh me marvell (good Adam) that you should appoint him an umpier in love, who never yet had skill in his lawes: for although I seemed to consent by my silence, before I knew the argument whereof you would dispute, yet hearing nothing but reasons for love, I must either call backe my promise, or call in your discourses: and beter it were in my opinion, not to have your reasons concluded, then to have them confuted. But sure I am, that never a good excuse will serue where authority is rigorous, nor a bad one be heard where necessity compelleth. But lest I be longer in breaking a web, then the Spider is weaving it: your pardons obtained, if I offend in sharpnes, and your patience granted, if molest in length, I thus begin to conclude against you al, not as one singular in his owne conceite, but to be tryed by your gentles constructions.

Surinus beginneth with love, which proceedeth by beauty (under the which he comprehendeth al other vertues.) Lady Flavia moueth a question, whether the meeting of lovers be tollerable. Philantus commeth in with two branches in his hand, as though there were no more leaues of that tree, asking whether constancy or secrecy bee most to be requirue: great hold there hath bene who should proue his love best, when in my opinion, there is none good. But such is the vanity of youth, that it thinketh nothing worthy either of commendation or conference, but only love, wherof they sow much and reap little, wherein they spend all & gain nothing, whereby they run into danger before they wist, & repent their desires before they would. I do not discommend his honest affectio that is grounded vpon vertue as the meane, but disordinate fancy which is builded vpon lust, as an extremity: and lust I must fearme that which is begun in an houre, & ended in a minut, the common love in this our age, where Ladies are courted for beauty, not for vertue, men loved for proportion in body, not for perfectio in mind. It smyth with lovers as wth those that drink of the riuer Iellus in Phrigia, whereof sipping moderately, is a medicin, but swelling with excess, it breedeth madness. And Lycurgus set it downe for a law, that where men were com-
monly

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monly drunken, the wines should be destroyed, and I am of that
minde, that where pouth are given to loue, the meanes should be re-
moued. For as the earth wherein the mines of silver and gold is
hidden, are profitable for no other thing but mettals, so the heart
wherein loue is harbored, receiveth no other seed but affection. Lo-
uers seek not those things which are most profitable, but most plea-
sant; resembling those that make garlands, who chuse the fairest flo-
wers not the wholesomest, & being once intangled with desire, they
alwayes have the disease, not unlike unto the Goate, who is never
without an ague: then being once in, they follow the note of the
Nightingale, which is fated with continuall straining to sing, to
perish in her sweet laics, as they doe in their sugred lines. Where
is it possible either to eat, or drinke, or walke, but he shall heare some
question of loue: insemuch that loue is become so common, that
there is no artificer of so base a craft, no clowne so simple, no beg-
ger so poore, but either talketh of loue, or liueth in loue, when they
never knew the meanes to come by it, nor the wisdom to increase
it: & what can be the cause of these louing woymes but onely idle-
nes: But to set down as a moderate the true perfection of loue, not
like an enemy to talke of the infection (which is neither the part
of my office, nor pleasant to your eares) this is my iudgement.

True and vertuous loue is to be grounded vpon time, reason, fa-
uour, and vertue. Time to make triall: not at the first glance so to
settle his minde, as though he were willing to be caught when he
might escape; but by his obseruation and experience, to build and
augment his desires, that hee be not deceiued with beauty, but per-
suaded with constancy. Reason, that all his doings and proceedings
seeme not to flow from a mind enflamed with lust, but a heart kind-
led with loue. Favour to delight his eyes, which are the first messen-
gers of affection. Vertue, to allure the soule: for the which all things
are to be desired.

The arguments of faith in a man, are constancy, not to be reuol-
ued: secrecy, not to vtter: security, not to mistrust: credulity, to
believe: in a woman patience to endure: jealousy to suspect, libera-
lity to bestow, serueney, faithfulness: one of the which branches, if
either the man want or the woman, it may be a liking betwixen the
for the time, but no loue to continue for ever. Touching Surins his
question

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question, whether loue come from the man or the woman, it is manifest that it beginneth in both, else can it not end in both.

As the Lady Flauiaes demand, concerning company, it is requisite they should meete, and though they be hindred by diuers means, yet it is impossible but that they will meete.

Philautus must thus thinke, that constancy without secrecy auaileth little, and secrecy without constancy profiteth lesse.

Thus haue I, good Madame, according to my simple skill in loue, set down my iudgement: which you may at your Ladiships pleasure correct, for he that neuer take Dare in hand, must not thinke to be taught.

Well, quoth the Lady, you can say more if you list, but either you feare to offend our eares, or to be to say your owne follies. One may easily perceiue that you haue bene of late in the Painters shop, by the colours that sticke in your coate, but at this time I will say nothing, though I suspect somewhat.

Surius gaue Euphues thanks, allowing his iudgement in the description of loue, especially in this, that he would haue a woman if she were faithfull, to be also tealous, which was as necessary to be required in them as constancy.

Camilla smiling, said, that Euphues was deceived, for he would haue said, that men should haue bene tealous, and yet that had bin but superfluous, for they are neuer otherwise.

Philautus thinking Camilla to vse such speech to gird him, for that all that night he viewed her with a suspicious eye, answered, that tealousie in a man was to be pardoned, because there is no difference in the looke of a Louer that can distinguish a tealous eye from a louing.

Francis, who thought her part not to be the least, said: that in all thinks Euphues spake Gospel, saying in that he bound a woman to patience, which was to make them sales.

Thus every one gaue his verdict, and so with thanks to the Lady Flauia, they all tooke their leaue for that night. Surius went to his lodging: Euphues & Philautus to theirs. Camilla accompanied with her woman and her waiting-maide, departed to her home, whom I meane to bring to her chamber, leauing all the rest to their rest.

Camilla, no sooner had entred her Chamber, but she beganne in

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strange fearnes to offer this strange tale, her doore being shut,
and her Chamber voided.

A Camilla, ah wretched wench Camilla, I perceiue now, that
when the Pop groweth high, it must haue a pole, when the
Iuy spreadeth, it cleaueth to the flint, when the beere riseth, it drab-
beth about the Elme, when virgins wax in yeres they follow that
which belongeth to their appetites, loue, loue, Oea loue Camilla,
the force whereof thou knowest not, and yet must endure the fury.
Where is that precious hearbe Panace, which cureth all diseases: or
that hearb Nepenthe, that procureth all delights: No, no Camilla,
loue is not to be cured by hearbs, which commeth by fancy, neither
can plasters take away the griefe which is grown so great by per-
suasions. For as the stone Draconites can by no meanes be polished
vntil the Lapidary burne it: so the mind of Camilla, can by no
meanes be cured, except Surius ease it. I see that loue is not vnlike
vnto the stone Fancura, which drabbe th all other stones be they ne-
uer so heauy, hauing in it the three rotes which they attribute to
Muske, mirth, melancholy, madens.

I But Camilla dissemble thy loue, though it shorten thy life, for
better it were to die with griefe, then liue with shame. The sponge
is full of water, yet it is not seene, the hearb Aditon, though it be
wet looketh alwaies dry, and a wise louer be she neuer so much tor-
mented, behaueth her selfe as though she were not touched. I, but
fire cannot be hidde in the flaxe without smoake, nor muske in the
bosome without smell, nor loue in the breast without suspicion: why
then confesse thy loue to Surius, Camilla, who is ready to aske be-
fore thou grant. But it fareth in loue, as it doth with the roote of
the Riede, which being put into the fearn, taketh away all his
strength: and likewise the roote of the fearn put to the Riede, de-
priueth it of all his force: so the looks of Surius hauing taken all
freedom from the eyes of Camilla, it may be the glances of Camilla
haue bereaued Surius of his liberty: which if it were, so how happy
shouldst thou be: and that it is so, why shouldst thou not hope: I,
but Surius is noble. I, but loue regardeth no birth. I, but his friends
will not consent. I, but loue knoweth no kindred. I, but he is not
willing to loue, nor thou worthy to be loved. I, but loue maketh
the

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the proudest in scope, and to court the popest.

Whilſt ſhe was thus debating, one of her maidens chanced to knocke: which ſhe hearing, left off that, which all you Gentlewomen would gladly heare, ſoꝛ no doubt ſhe determined to make a long ſermon, had not ſhe bene interrupted. But by the preamble you may gueſſe to what purpoſe the diſt tended. This I note, that they that are moſt wiſe, moſt vertuous, moſt beautifull, are not free from the impreſſions of fancy: ſoꝛ who would haue thought that Camilla, who ſeemed to diſdaine loue, ſhould ſo ſoone be intangled: But as the ſtraighteſt wands are to be bent when they be ſmall, ſo the preciſeſt Virgins are to be won when they are young. But I will leaue Camilla, with whoſe loue I haue nothing to meddle, ſoꝛ that it maketh nothing to my matter. And returne wee to Euphues, who muſt play the laſt part.

EVphues, beſtowing his time in the Court, began to marke diligently the men and their manners, not as one curious to miſconſider, but deſirous to be inſtructed. Many dayes he vſed ſpeech with the Ladies, ſundry times with the Gentlewomen, with all became ſo familiar, that he was of all ernieſtly beloved.

Philautus had taken ſuch a ſmacke in the good entertainment of the Lady Flavia, that he began to looke aſide vpon Camilla: diſturb- ing the remembrance of his old loue, with the reſpect of the new. Who now but his violet: who but miſtris Francis: whom if once every day he had not ſeene, he would haue bene ſo ſullen, that no man ſhould haue ſeene him.

Euphues, who watched his friend, demanded how his loue proceeded with Camilla, vnto whom, Philautus gaue no answer, but a ſmile, by the which Euphues thought his affection but ſmall. At the laſt thinking it both contrary to his oath & his honeſty to conceal any thing from Euphues, he confeſſed that his minde was changed from Camilla to Francis. Loue quoth Euphues, will neuer make thee mad, ſoꝛ it cometh by fits, not like a quotidian, but a tertian. Indeed, quoth Philautus, if euer I kill my ſelfe foꝛ Iſtie, it ſhall be with a ſigh, and not with a ſwoꝛd.

As they paſſed the time many dayes in England, Euphues commonly in the Court to ſeeme ſerious, Philautus euer in the Country

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Country to loue Frauncis, so sweete a violet to his nose, that he could hardly suffer it to be an houre from his nose.

But now came the time that Euphues was to try Philautus truth: for it happened that letters were directed from Athens to London, concerning serious and weighty affairs of his own, which incited him to hasten his departure: the Contents of the which, when he had imparted to Philautus, and requested his company, his friend was so fast tyed by the eyes, that he found thoznes in his heele, which Euphues knew to be thoughts in his heart, and by no means he could perswade him to goe into Italy, so sweet was the berry smoke of England.

Euphues knowing the tide would tarry for no man, and seeing his busines to require such speed, being for his great preferment, determined suddenly to depart, yet not without taking of his leave courteously, and giuing thanks to al those which since his coming had blessed him friendly: Which, that it might be done with one breath, he desired the Merchant, with whom all this while he sojourned, to invite a great number to dinner: some of great calling, many of good credit, among the which, Surius as chiefe, the Lady Flauia, Camilla, and Mistresse Frauncis were not forgotten. The time being come of meeting, he saluted them all in this manner.

I was neuer more desirous to come into England, then I am loth to depart, such courtesie haue I found, which I looked not for, and such qualities as I could not looke for, which I speake not to flatter any, when in truth it is knowne to you all. For now the time is come that Euphues must pack from those whom he best loveth, and goe to the Seas, which he hardly brooketh. But I would Fortune had dealt so fauorably with a poore Grecian, that he might haue either bene borne here, or able to line here, which seeing the one is past and cannot be, the other unlikely, and therefore not easie to be, I must endure the cruelty of the one, and with patience beare the necessity of the other. For this I earnestly craue of you all, that you will instead of a recompence, accept thanks, and of him that is able to giue nothing, take prayer for payment. What my good mind is to you all, my tongue cannot utter, what my true meaning is, your hearts cannot conceiue: yet as occasion shall serue, I will shew that I haue not forgotten any, though I may not requite you.

Philautus

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Philautus, no wiser then I in this, though bolder, is determined to tarry behind; for he saith, that he had as leene be burned in England, as married in Italy; so holy doth he thinke the ground here, as so homely the Women there: whom although I would gladly haue with me, yet seeing I cannot, I am most earnestly to request you all, not for my sake, who ought to desire nothing, nor for his sake, who is able to deserue little, but for the courtesies sake of England, that you vse him not so well as you haue done, which would make him proud, but no worse then I wish him, which will make him pure: for though I speake before his face, you shall find it true behind his backe, that he is yet but waxe which must be wrought while the water is warme: and Iron which being hot, is apt either to make a key or a Locke. It may be, Ladies and Gentlewomen, that although England be not for Euphues to dwell in, yet it is for Euphues to send to.

When he had thus said, he could scarce speake for weeping: all the company were sorry to see him goe: some promised him money, some lands, some houses, but he refused them all; telling them, that not the necessity of lacke caused him to depart, but of impossibility.

This done, they sat downe all to dinner, but Euphues could not be merry, for that he should so soon depart: the feast being ended, which was very sumptuous, as Merchants neuer spare for cost, when they haue full Coffers, they all heartily took their leaues of Euphues. Camilla who liked very well of his company, taking him by the hand, desired him, that being in Athens, he would not forget his friends in England, and the rather for your sake, quoth she, your friend shall be better welcome: yea, and to me for his owne sake, quoth Flauia, whereat Philautus reioyced, and Francis was not sorry, who beganne a little to listen to the lure of love.

Euphues having all things in a readinesse, went immediately toward Douer, whether Philautus also accompanied him, yet not forgetting by the way to visit the good old father Fidus, whose courtesie they receiued at their coming. Fidus glad to see them, made them great cheare according to his ability, which had it been lesse, would haue been answerable to their desires. Such

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communication they had of the Court, but Euphues cryed quittance, for he said, things that are commonly known, it were a folly to repeat; and secrets, it were against mine honesty to utter. The next morning they went to Douer, where Euphues being ready to take Shippe, hee first tooke his farewell of Philautus, in these wordes.

Philautus, the care that I haue had of thee from time to time, hath been tried by the counsell I haue alwaies given thee, which if thou haue forgotten, I mean no more to write in water: if thou remember, imprint it in Steele. But seeing my departing from thee is as it were my death, for that I know not whether euer I shall see thee, take this as my last Testament of my good wil. Be humble to thy superiours, gentle to thy equals, to thy inferiours favourable, enuy not thy betters, miste not thy fellows, oppresse not the poore. The stipend that is allowed to maintaine thee, vse wisely: be neither prodigall to spend all, nor couetous to keepe all; cut thy coate according to thy cloth, and thinke it better to be accounted thristy among the wise, then a good companion among the riotous. For thy study, or trade of life, vse thy booke in the morning, thy Bow after dinner, or what exercise shall please thee best: but alwayes haue an eye to the maine, whatsoeuer thou art chanced at the bye. Let thy practise be law: for the practise of Whisicke is too base for so fine a stomacke as thine: and Divinity too curious for so fickle a head as thou hast. Touching thy proceedings in loue, be constant to one, and try but one: otherwise, thou shalt bring thy credit into question, and thy loue into derision. Weane thy selfe from Camilla, deale wisely with Francis, for in England thou shalt finde those that will decipher thy dealings, be they neuer so politicke: be secret to thy selfe, and trust none in matters of loue, as thou lovest thy life.

Certifie me of thy proceedings by thy Letters, and thinke that Euphues cannot forget Philautus, who is as deare vnto me as my selfe. Commed me to all my friends, and so farewell good Philautus, and well shalt thou fare, if thou follow the counsell of Euphues.

Philautus, the water standing in his eyes, not able to answer one word untill he had well wept, replied at last, as it were in
one

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one word saying, that his counsell should be ingraven in his heart, and he would follow every thing that was prescribed him: certifying him of his successe, as either occasion or opportunity should serue. But when friends at parting would utter most, then tears hinder most, which brake off both his answer, and stayed Euphues reply: so after many millions of embracings, at the last they departed, Philautus to London, where I leaue him, Euphues to Athens where I meane to follow him, for he it is that I am to goe with, not Philautus.

There was nothing that happened vpon the Seas worthy the writing: but within few daies, Euphues hauing a merry wind arrived at Athens; where, after he had visited his friends, and set an order in his affaires, he began to addresse his letters to Liua, touching the state of England, in this manner.

Liua, I salute thee in the Lord, &c. I am at length returned out of England, a place in my opinion (if any such may bee in the earth) not inferiour to Paradise. I haue heere inclosed sent the description, the manners, the conditions, the gouernment, and entertainment of that Country. I haue thought it good to dedicate it to the Ladies of Italy: if thou thinke it worthy, as thou canst not otherwise, cause it to be imprinted, that the praise of such an Isle may cause those that dwell else where, both to commend it, and maruell at it. Philautus I haue left behind me, who like an old dog followeth his old scent, Loue: wiser he is then he was wont, but as yet nothing more fortunate. I am in health, and that thou art so, I heare nothing to the contrary: but I know not how it fareth with me, for I cannot as yet brooke mine owne Country, I am so delighted with an other. Aduertise me by letters what estate thou art in: also how thou likest the state of England, which I haue sent thee. And so farewell.

Thine to vse, Euphues.

To the Ladies and Gentlewomen of England, Euphues
wisheth health and honour.

If I had brought (Ladies) little dogges from Malta, or strange stones from India, or fine Carpets from Turkey, I am sure that
either

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either you would haue loved me to haue them, or wished to see them. But I am come out of England with a Glasse, wherein you shall behold the things which you neuer saw, and maruell at the sights which you haue seene. Not a glasse to make you beautifull, but to make you blash; yet not at your vices, but others vertues: not a Glasse to dresse your haire, but to redresse your harmes; by the which, if you every morning correct your manners, being as careful to amend faults in your hearts, as you are curious to finde faults in your heads, you shall in short time be as much commended for vertue of the wise, as for beauty of the wanton. Yet at the first sight, if you seeme deformed by looking in this glasse, you must not thinke that the fault is in the glasse, but in your manners: not resembling Liua, who seeing her beauty in a true glasse to bee but deformity, washed her face and brake the glasse. Here you shall see beauty accompanied with virginity, temperance, mercy, iustice, magnanimity, and all other vertues whatsoever, rare in your seye, and but one, and rarer then the Phcenix, whereof I thinke there is not two. In this glasse shall you see, that the glasses which you carry in fannes of feathers, make you to bee lighter then fethers: that the glasses wherein you carouse your Wine, make you to bee more wanton then Bacchus: that the new-found glasse chaines that you weare about your neckes, argue you to bee more brittle then glasse. But your eyes being too old to iudge of so rare a spectacle, my counsell is, that you looke with spectacles, for ill can you abide the beame of the cleare Sunne, being scant able to biew the blaze of a dimme candle. The spectacles I would haue you vse are for the one eye, iudgement; without flattering your selues; for the other eye, beliefe, without mistrusting of mee. And then I doubt not, but you shall both thanke me for this glasse (which I send also into all places of Europe) and thinke worse of your garish glasses, which make you of no more price then broken glasses.

Thus, faire Ladies, hoping you will be as willing to pry in this glasse for amendment of manners, as you are to pranke your selues in a looking glasse for commendation of men; I wish you as much beauty as you would haue, so as you would endenour to haue as much vertue as you should haue, and so farewell.

Euphues

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Euphues Glasse for Europe.

There is an Ile lying in the Ocean Sea, directly against that part of France, which containeth Picardy and Normandy, called now England, heretofore named Brittain. It hath Ireland on the West side, one the South the maine Sea, on the East the German Ocean. This Island is in circuite 1710. milles, in forme like unto a Triangle, being broadest in the South part, and gathering narrower and narrower, till it come to the farthest point of Cathness Northward, where it is narrowest, and there endeth in the manner of a Promontory. To repeat the ancient manner of this Island, or what sundry Nations haue inhabited there, to set downe the Giants, which in bignes of bone, haue passed the common size, and almost common credit; to rehearse what diuersities of Languages haue been vsed, into how many Kingdomes it hath bene diuided, what Religions haue bene followed before the coming of Christ, although it would breed great delight to your eyes, yet might it happily seeme tedious: for that Honey taken excessively, cloyeth the stomacke, though it bee honey. But my minde is briefly to touch such things as at my being there, I gathered by mine owne study and inquiry, not meaning to write a Chronicle, but to set downe in a word what I heard by conference.

It hath in it twenty and five Cities, of the which the chiefest is named London, a place both for beauty of building, infinite riches, variety of all things, that it excelleth all the Citties in the world: insomuch that it may be called the storehouse and Mart of all Europe. Close by this Cittie runneth the famous Riuier, called the Thames, which from the head where it riseth named Isis, vnto the full mid way, it is thought to be one hundred and foure score miles. What can there be in any place vnder the Heauens, that is not in this noble Cittie, either to be bought or borrowed? It hath diuers Hospitals for the relieuing of the poore, five score faire Churches for diuine seruice, a glorious Burse, which they call The Royall Exchange, for the meeting of Marchants of all countries, where any traffique is to bee had. And among all the
Orange

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strange and beautifull shewes, me thinkes there is none so notable as the Bridge which crosseth the Thames, which is in the manner of a continuall streete, well replenished with large and stately houses on both sides, and situate vpon twenty Arches, whereof each one is made of excellent free stones squared, every one of them being threescore fote in height, and full twenty in distance one from another. To this place the whole Realme hath his recourse, whereby it seemeth so populous, that one would scarce think so many people to be in the whole Island, as hee shall see sometimes in London.

This maketh Gentlemen brave and Merchants rich, Citizens to purchase, and sojourners to mortgage: so that is to be thought, that the greatest wealth and substance of the whole Realme, is couched within the wals of London, where they that be rich, keepe it from them that be riotous, not detaining it from the lusty youths of England by rigour, but increasing it vntill young men shall fauour of reason: wherein they shew themselves treasurers for others not hoarders for themselves: yet although it be sure enough, would they had it, in my opinion it were beter to be in the Gentlemans purse, then in the merchants hands.

There are in this Island two and twenty Bishops, which are as it were Superintendents ouer the Church, men of great zeale and deepe knowledge, diligent Preachers of the word, earnest followers of their doctrine, carefull Watchmen that the Wolfe deuoure not the sheep: in the ciuill gouernment politicke, in ruling the spirituall sword (as far as in them vnder the Prince appertaineth) iust, cuttingt off those members from the Church by rigour, that are obstinate in their heresies, and instructing those that are ignorant, appointing godly and learned Ministers in euery of their Dioces, that in their absence may bee lights to such as are in darkness, salt to those that are insauory, leanes to such as are unseasoned. Visitations are holden oftentimes: whereby abuses and disorders, either in the Laity for negligence, or in the Clergy for superstition, or in all for wicked living there are punishments: by due execution whereof the diuine seruice of God is honoured with more purity, and followed with greater sincerity. There are also in this Island two famous Vniuersities, the one Oxford, the other

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other Cambridge, both for the profession of all Sciences, for Divinity, Philosophie, Law, and all kind of learning, excellling all the Universities of Christendome.

I was my selfe in either of them, and like of them both so well, that I meane not in the way of controuersie to prefer any for the better in England, but both for the best in the world: saying this, the Colledges in Oxford are much more stately for the building, and Cambridge much more sumptuous for the houses in the town; but the learning neither lieth in the free stones of the one, nor the fine streets of the other; for out of them both doe daily proceed men of great wisdom to rule the Common-wealth, of learning, to instruct the common people, of all singular kind of professions to doe good withall. And let this suffice, not to enquire which of them is the superiour, but that neither of them to haue their equall: nor to aske which of them is the most ancient, but whether any other be so famous.

But to proceed, in England their buildings are not very stately, vnlesse it be the houses of Noblemen, and heere and there the place of a Gentleman, but much amended, as they report that haue told me. For their Dviniton, they haue not onely great store, but also great cunning to vse them, and courage to practise them: their armour is not vnlike vnto that which in other Countries they vse: as Corsets, Almaine, Kinetts, Shirts of male, Jackts quilted, and covered ouer with Leather, Russian, or Canvas ouer thicke plates of yron that are solued to the same. The Dvinance they haue is great, and therefore great store. Their Navy is diuided as it were into three sorts, of the which the one serueth for warres, the other for burthen, the other for Fisherment. And some vessels there be (I know not by experience, and yet belene by circumstance) that will saile nine hundred miles in a weeke, when I should scarce thinke that a bird will flye foure hundred. Touching their commodities, they haue foure Baths, the first called S. Vincents, the second, Hal-lywell, the third Buxton, the fourth (as in old time we read) Caire Bledud, but now, taking his name of a towne nere adioyning, it is called the Bath. Besides, in this Iland are many wonders to be found, which I will not repeate, because I my selfe neuer saw them, and I haue heard of greater.

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Concerning their diet in number of dishes, and change of meats, the Nobility of England doe exceed most, having of all things that either may be bought for money, or gotten for the season. Gentlemen and Merchants feede very finely, and a poore man it is that dineth with one dish, and yet so content with a little, that hauing halfe dined, they say, as it were in a Proverb, that they are as well satisfied as the Lord Mayor of London, whom they thinke to fare best, though he eate not most.

In their meales there is great silence and gravity, vsing wine rather to ease the stomacke then to load it, not like vnto other Nations, who neuer thinke that they haue dined vntill they be drunken.

The attyre they vse, is rather ledde by the imitation of others, then their own inuentio, so that there is nothing in England more constant then the inconstancy of attyre: now vsing the French fashion, now the Spanish, then the Mozilco gownes, then one thing, then another: insomuch, that in drawing of an Englishman, the Painter setteth him downe naked, hauing in one hand a paire of wheres, in the other a peece of cloth, who hauing cut his collar after the French guise, is ready to make his sleeves after the Barbarian manner. And although this were the greatest enormity that I could see in England, yet is it to be excused, for they that cannot maintain this pride, must leane of necessity; and they that be able, will leane when they see the vanity.

The Lawes they vse are different from ours: for although the common and ciuill Law be not abolished, yet are they not had in so great reputation as their owne common Lawes, which they terme the Lawes of the Crowne.

The regiment that they haue, dependeth vpon Statute Lawe, and that is by Parliament, which is the highest Court, consisting of three severall sorts of people, the Nobility, Clergy, and commons of the Realme: so as whatsoever be among them enacted, the King striketh the stroke, allowing such things as to his Maiesty seemeth best. When vpon Common Lawe, which standeth vpon Maximes and Principles, yeeres and tearmes: the cases in this Law are called Pleas or Actions, and they are either criminall or ciuill: the meane to determine, are Iuries, some originall

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Originall, some Iudiciall: their trial and recoveries are either by verdict or demurr, confession or default: wherein if any fault have been committed either in proceſſe or forme, matter or iudgement, the party grieved may have a writ of error: Then upon custonable Law, which consisteth vpon laudable customes vsed in some private Country.

Ball of all prescription, which is a certaine custome continued time out of minde, but it is more particular then their custonable Law.

Furtherers and thieves are hanged, Witches burnt, all other villanies that deserue death, punished with death, inſomuch that therbare very fewe hainous offences practised, in respect of those that in other Countries are commonly vsed.

Of saunge beaſts and vermine they haue no great ſtoze, nor any that are noysome. The cattile they keepe for profit, as Oxen, Horses, Sheepe, Goates, Swine, and such like, whereof they haue abundance. Wilde fowls and fish they want none, nor any thing that either may serue for pleasure or profit.

They haue more ſtoze of pasture then tillage: their meddowes better then their Cozne-fields, which maketh more Grassers then Cozne-mongers, yet sufficient ſtoze of both.

They excell for one thing, their Dogges of all sorts, Spaniels Hounds, Pastiffes, and diuers such: the one they keepe for hunting and hauking, the other for necessary vſes about their houses, as to draw water, to watch thieves, &c. And thereof they deriue the word Pastiffe of uale and thafe.

There is in that Ile Salt made, and Washon, there are great Quarries of stone for buildings, sundry Mineralls of Quicksiluer, Antimony, Sulphur, black Lead, and Oylment red and yellow. Also there groweth the finest Allom that is, Vermillion, Bittumen, Chylmocolla, Coporas, the Minerall stone, wherof Petroleum is made, and that which is most strange, the Minerall pearle, which as they are for greatnes and colour most excellent, so are they digged out of the maine land, in places far distant from the shore. Besides these, though not strange, yet necessary, they haue Cole-mines, Salt peter for Medicines, salt lode for glasse.

They want neither Tinne nor Lead, there groweth Iron, Steel,

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Steele, and Copper, and what not: So hath God blessed the country, as it should seeme, not onely to have sufficient to serue their owne turnes, but also others necessities, whereof there was an old saying: All countries stand in need of Britaine, and Britaine of none.

Their aire is very wholesome and pleasant, their civility not inferior vnto those that deserue best, their wits very sharpe and quicke, although I haue heard that the Italian and the Frenchman haue accounted them but grosse and dull pated: which I thinke came not to passe by the proofe they made of their wits, but by the English mans report. For this is strange, and yet how true it is there is none that ever tranelled thither but can report, that it is alwaies incident to an Englishman, to thinke worse of his owne Nation either in learning, experience, common reason, or wit, preferring alwaies a stranger, rather for the name then the wisdom. I so mine owne part thinke, that in all Europe there are not Lawyers more learned, Diuines more profound, Whistians more expert, then are in England.

But that which most allureth a stranger, is their courtesie, their civility, and good entertainment: I speake this by experience, that I found more courtesie in England among those I neuer knew, in one yer, then I haue done in Athens or Italy among those I neuer loved in twenty yeres.

But hauing intreated sufficiently of the Country and their conditions: let me come to the glasse I promised. Being in the court: where although I should, as order requirerh, begin with the chiefest, yet am I forced with the Painter, to reserue my best colours to end Venus, and to lay the ground with the basest.

First then I must tell you of the grane and wise Counsellours, whose foresight in peace warranteth safety in warre: whose provision in plenty, maketh sufficient in dearth, whose care in health is as it were a preparatiue against sickness: how great their wisdom hath been in all things, the twenty two yeres peace doth best shew and proue. For what subtilty hath there been wrought so closely, what priuy attempts so craftily, what rebellions stirred vp so disorderly, but they haue by pollicy beuoyated, prevented by wisdom, repelled by iustice: What conspiracies abroad, what

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What confederacies at home: what injuries in any place have at any time bene contrived, the which they have not either foreseene before it could kinde, or quenched before it could flame.

If any wily Vlysses should saue madnes, there was amongst them some Palamedes to reveale him: if any Thetis went about to keepe her sonne from the doing of her Country service, there was also a wise Vlysses in the Court to bewray it. If Sinon came with a smooth tale to bring in the horse into Troy, there hath ben alwaies some courageous Lacon to thrust his speare against the botwels, which being not bewitched, with Laucon hath unfolded that which Lacon suspected. If Argus with his hundred eyes, went prying to undermine Iupiter, yet met he with Mercury, who whistled all his eyes out, inso much as there could neuer yet any craft preuaile against their policy, or any chalenge against their courage. There hath alwaies ben Achilles at home to buckle with Hector abroad, Nestors gravity to countervail Pryams counsels, Vlysses subtilties to match with Antenors policies, England hath all those that can & have wrestled with others, whereof we can require no greater proue then experience.

Besides, they haue all a zealous care for the increasing of true Religion, whose faiths for the most part haue bene tried through the fire, which they had felt, had they not fled over the water.

Moreover, the great study they bend towards Schooles of learning, doth sufficiently declare that they are not onely furtherers of learning, but fathers of the learned. O thrice happy England, where such Counsellors are, where such people liue, where such vertue springeth:

Among these you shall finde Zophirus, that will mangle himselfe to doe his Country good, Achates, that will neuer start an inch from his Prince Aeneas; Nausicla, that neuer wanted a shift in his extremity, Cato that ever counselled vnto the best, Ptholomeus Philadelphus, that alwaies maintained learning. Among the number of all wise noble, and with Counsellors, I cannot but for his honours sake remember the most prudent and right Honourable, the L. Burleigh, high Treasurer of that Realme; no lesse reuerenced for his wisdom, then renowned for his Office: more loued at home then feared abroad, and yet more feared for

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his counsell among other Nations, then sword or fire, in whom the saying of Agamemnon may be verified, who rather wished for one such as Nestor, then many such as Ajax.

This Nobleman I found so ready being but a stranger, to doe me good, that I neuer ought to forget him, neither cease to pray for him, that as he hath the wisdom of Nestor, so he may haue the age: that hauing the policies of Vlysses, he may haue his home worthy to line long, by whom so many line in quiet, and not unworthy to be aduanced, by whose care so many haue bene preferred.

Is not this a glasse (faire Ladies) for all Countries to behold, where there is not onely an agreement in Faith, Religion, and Counsel, but in friendship, brotherhood, and living: By whose good inducements, vice is punished, vertue rewarded, peace established, forraigne peoples repelled, domesticall cares appeased: What Nation can of Counsellors desire more: What Dominion, that respected, hath so much: When neither courage can preuaile against their chivalries, nor craft take place against their counsell, nor both ioyued in one be of force to undermine their Country. When you haue dayed, your eyes with this glasse, behold here another.

It was my fortune to be acquainted with certain English gentlemen, which brought me to the Court: where when I came, I was shewed into a maner to behold the lusty and brane gallants, the beautifull and chaste Ladies, the rare and goodly orders, so as I could not tell whether I should most commend vertue or hauey. At the last comming oftner thither then it befel me one of my degree, yet not so often as they desired my company, I began to pry after manners, and natures, and that which followeth I saw, whereof who so doubteth, I will sweare.

The Ladies spend the morning in deuout prayer, not resembling the Gentlewomen in Greece and Italy, who beginne their morning at mid-noon, and make their evening at mid-night, by sing Sonnets for Psalmes, and pastimes for prayers, reading the Epistle of a Louer, when they should peruse the Gospell of our Lord, drawing wanton lines when death is before their face, as Archimedes did triangles and circles when the enemy was at his backe. Behold Ladies in this glasse, the service of God is to be preferred.

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preferred both; all things I haue the English Gentlewomen, who
are as cunning in the Scriptures, as you are in Aristotle and Pe-
crark, or any booke that lieth you ball, and becommeth you tooft.
For bjanery, I cannot say that you excelle them, for certaine it
is the most gorgeous Court that euer I haue seene, read, or heard
of, but yet doe they not vse their apparrell so nicely, as you in Ita-
lie, who think to come to kniue at service for feare of lousinles
in their likes, who dare not lift vp your heads to heauen, for feare
of ruffling the rufes in your necke: yet your handes (I confesse)
are holten up, rather I thinke to shew your rings, then to main-
tayne your righteousness. The bjanery they vse is for the honour of
their persons: the attire you weare, for the alluring of your prey:
their rich apparrell maketh their beauty more seeme, your disgi-
sing causeth your faces to be more suspected. They resemble in
their garments the Curlew, who being gayed on, closeth her
wings and sheweth her feathers: you in your robes are not unlike
the Peacocke, who being pulled, spreadeth her tails and betraye-
th her pride. What is more like in them are like golde about a
poore Robinson: in you like a greene hedge about a filthy dunghill.
I please not Ladies that be like you are decked with gold, you are
inwardly grosse: imagine not that shining like the Sunne in
earth, ye shall shine the Sunne in heauen: look diligently to
this English glasse, and then shall you see, that the more costly
your apparrell is, the greater your courtship should be, that you
ought to be as far from pride as you are from poverty, and as
nere to wyliness in beauty, as you are for brightnesse. Because
you are biane, disdaine not those those are bale, thinke with your
selues that russet coates haue their Christendome, that the Sunne
when he is at the highest, shineth as well vpon coarse Kerlle as
clothy of Ruffe, though you haue pearles in your eyes, iewels in
your breasts, precious stones on your fingers, yet disdain not the
stones in the street, which although they are nothing so noble, yet
are they much more necessary. Let not your robes hinder your
devotion: learne of the English Ladies, that G D D is worthy
to be worshipped with most price, to whom you ought to giue all
praise: then shall you be like harres to the wile, which now are
but flaring stocks to the sowing: then shall you be praised of most,

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who are now pointed at of all, then shall God beare tolls your folly, who now abhorreth your pride.

As the Ladies in this blessed Iland, are deuout and brane, so are they chaste and beautifull: inso much that when I first beheld them, I could not tell whether some myght had bleared mine eyes, or some strange enchantment altered my minde: for it may be, thought I, that in this Iland, either some Asimodorus or Lisimandro, or some odde Nigromancer did inhabit, who would shew me Fairies or the body of Helen, or the new shape of Vennus: but coming to my selfe, and seeing that my senses were not changed, but binded, that the place where I stood was no enchanted Castle, but a gallant Court, I could scarce refraine my voyce from crying, There is no beauty but in England.

Then did I beheld them of pure complexion, exceeding the Lilie and a Rose, of sauer, (wherein the chiefest beauty consisteth) surpassing the pictures that were painted, or the magician that would faine: their eyes piercing like the sunne beames, yet chaste, their speech pleasant and sweet, yet modest and courteous: their grace comely, their bodies straight, their hands white, all things that men could wish, or women would haue: which, how much it is none can set downe, when as the one desireth as much as another the other more: And to these beautifull moulden, chaste mindes: to the comely bodies, temperance, modesty, mildnes, sobriety: whom I often beheld merry, yet wise: conferring with Courtiers, yet warily: drinking of Wine, yet moderately: eating of delicates, yet but their cares full: listning to discourses of loue, but not without reasoning of learning, for there it more delighteth then to talke of Robynhood then to shote in his bow, and greater pleasure they take to heare loue, then to be in loue.

Here, Ladies, is a glasse that will make you blush for shame, or looke pale for anger: their beauty cometh by nature, yours by Art: they increase their fauours with faire water, you maintaine yours with Painters colours: the haire they lay out, groweth vp on their owne heads, your semblance hangeth vpon others: theirs is alwaies in their owne keeping, yours often at the Dyers: their beauty is not lost with a sharpe blast, yours fadeth with a soft breath: not unlike unto paper flowers, which breake as soon as they

they

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they are touched, resembling the Birds in Egypt called Ibes, who being handled, lose their feathers: as the Serpent Serapie, which being but toucht with a Snake, burleth. They vse their beauty because it is commendable; you because you would be common: they if they haue little, doe not seek to make it more, but you that haue none, indeuour to be speak most: if theirs wither by age, they nothing esteeme it; if yours waste by yeares, you goe about to keep it: they knowe that beauty must faile if life continue; you sweare that it shall not fade, if colours last. But to what end Ladies doe you alter the gifts of Nature, by the gifts of Art? Is there no colour good but white, no plant bright but Venus; no linnen faire but Lamon: why go you about to make the face faire, by whose meanes that are most foule? A thing loathsome to men, and therefore not louely, horrible before God; and therefore not lawfull.

Haue you not heard that the beauty of the cradle is most brightest: that paintings are for pictures without sence, not for persons with true reason? Follow at the last, Ladies, the Gentlewomen of England, who being beautifull, doe those things that shall become so amiable faces: if of an indifferent hew, those things as shall make them lonely, not adding one ounce to beauty, that may detract a dram from vertue. Besides this, their chastity and temperance is as rare as their beauty: not going in your foot-steps, that drinke Wine before you rise to increase your colour, and stull it when you are by to promote your lust: They vse their needle to banish idleness, not the pen to nourish it, not spending their times in affixing the Letters of them that loue them, but for swearing the company of those that loathe them, giving no occasion either by wanton looks, busie gestures, unadvised speech, or any busie behaviour of liking or liking, contrary to the custome of many Countries, where filthy words are accounted to saue of a fine wit, broad speech of a bold courage, wanton glances of a sharp eye-sight, wicked deeds of a comely gesture, all being delights, of a right courteous courtesie.

And yet they are not in England precise, but wary; not disdainfull to conferre, but searefull to offend: not without remorse where they perceine truth, but without replying where they suspect treachery: when as amongst other Nations, there is no talke so loath-

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lothsome to chaste eares, but it is heard with great sport, and answered with great speed. Is it not then a shame, Ladies, that that little Island should be a mirrour to you, to Europe, to the whole world.

Where is the temperance you professe, when Wine is more common then water: Where the chastity, when your lust is thought lawfull: Where the modesty, when your mirth turneth to uncleannesse, uncleannesse to shamelesnesse, shamelesnesse to all sin fulnesse: Learne Ladies, though late, yet at length, that the chiefest title of honour in earth, is to give all honour to him that is in heaven, that the greatest bravery in the world, is to be burning Lampes in the world to come: that the clearest beauty in this life, is to be amiable to him that shall give eternall: Look in the Glasse of England, for bright I feare mee for your eyes. What is there in your sere that you have not, and what that you should not have: They are in prayer devout, in bravery humble, in beauty chaste, in feasting temperate, in affliction wise in mirth modest, in all their actions, though courtly because women, yet Angels because virtuous.

Ah (good Ladies) good I say, for that I love you, I would you could a little abate that pride of your stomaches, that loosenesse of minde, that licentious behaviour, which I have seen in you with no small sorrow, and cannot remedy with continuall sighes. They in England pray when you play, sleep when you sleepe, fast when you feast, and weep for your sinnes when you laugh at your sensuality. They frequent the Church to serve God, you to see gallants: they decke themselves for cleanlinesse, you for pride: they maintaine their beauty for their owne liking, you for others lust: they refraine wine because they feare to take too much, you because you can take no more. Come Ladies, with teares I call you, looke in this glasse, repent your sinnes past, refrain your present vice, abhorre vanities to come, say this with one voice, Wee can see our faults onely in the English Glasse. A glasse of grace to them, of griefe to you, to them in stead of righteousness, to you in place of repentance.

The Lords and Gentlemen in that Court, are also an example for all others to follow, true types of nobility, the onely stay & staffe of

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of honour, brave Courtiers, stout soldiers, apt to reuel in peace, and ride in war. In fight fierce, not dreading death, in friendship firme, not breaking promise: courteous to all that deserue well, cruell to none that deserue ill. Their aduersaries they trust not, that sheweth their wisdom: their enemies they feare not, that argueth their courage. They are not apt to proffer iniuries, not fit to take any: loth to pick quarrels, but longing to revenge them.

As time they be in all things, whether it be to wrestle in the games of Olympia, or to fight at Barriers in Palestrea, able to carry as great burthens as Milo, of strength to throw as big stones as Turnus, and what not, that either man hath done or may doe, worthy of such Ladies, and none but they, and Ladies willing to haue such Lords, and none but such. This is a glasse for youth in Greece and Italy: behold it Ladies and Lords all, that either meane to haue piety, vse brauery, increase beauty, or that desire temperancy, chastity, wit, wisdom, valour, or any thing that may delight your selues, or deserue praise of others.

But another sight there is in my glasse, which maketh me sigh for griefe I cannot shew it, and yet had I rather offend in derogating from my glasse, then my good will. Blessed is that Land that hath all commodities to increase the Common-wealth, happy is that Land that hath wise Counsellors to maintaine it, vertuous Courtiers to beautifie it, noble Gentlemen to aduance it: but to haue such a Prince to gouerne it, as is their Soueraigne Queene, I know not whether I should thinke the people to bee more fortunate, or the Prince famous, whether their felicity be more to be had in admiration, that haue such a ruler, or her vertues to be honoured that hath such a royalty: for such is their estate there, that I am enforced to thinke, that every day is as lucky to the Englishman, as the first of February hath bene to the Grecians.

But I see you gaze vntill I shew this glasse, which you hauing once seene, will make you gladd, Oh Ladies, I know not when to begin, or where to end: for the more I goe about to expresse the brightness, the more I find mine eyes bleared: the nearer I desire to come to it, the further I seem from it. Not vnlike to Simonides, who being curious to set downe what God was, the more leisure

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he took, the most both he was to mangle, saying, that for things as
home reach it was easie to catch a straine, but impossible to touch a
flarre: and therefore scarce tollerable to point at that, which none
can neuer pull at. When Alexander had commanded that none
should paint him but Apelles, none carue him but Lisippus, none
ingraue him but Pergoteles, Pharrasius framed a table squared so
uery way two hundred foote, which in the borders he trimmed with
fresh colours, and limned with fine gold, leaving all other rooms
without knot or line: which table he presented to Alexander, who
no lesse maruelling at the bignes then at the beuities, demanded to
what end he gave him a frame without face, being so naked, and
without fashion, being so great: Pharrasius answered him: Let
it be laudfull for Pharrasius, O Alexander, to shew a table wherein
he would paint Alexander, if it were not vnlawfull, and for others
to square Timber, though Lisippus carue it, and for all to rase
Wasse, though Pergoteles ingraue it. Alexander perceiuing the
good mind of Pharrasius, pardoned his boldnes, and preferred his
Art: yet enquiring why he framed the table so big, he answered,
that he thought that frame to be but little enough for his picture,
when the whole world was too little for his person, saying, that
Alexander must as well be praised as painted, and that all his vic-
tores and vertue shew not to be drawn in the compasse of a dig-
net, but in a field.

This answer Alexander both liked and rewarded, inso much
as it was lawfull euer after for Pharrasius both to praise that noble
king, and to paint him. In like manner I hope, that though it be
not requisite, that any should paint their Prince in England, that
cannot sufficiently perfect her, yet it shall not be thought rashnes
or rudenes, for Euphues to frame a table for Elizabeth, though he
presume not to paint her. Let Apelles shew his fine Art, Euphues
will manifest his faithfull heart: the one can but proue his conceit
to blayse his cunning, the other his good will to grinde his colours:
he that wetteth the toles is not to be misliked, though he cannot
carue the Image: the woome that spinneth the silke is to be este-
emed, though she cannot worke the sampler: they that fell Tim-
ber for ships are not to be blamed, because they cannot build ships
he that carrieth the mortar furthereth the building, though he be
no

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no expert orator, he that diggeth the garden is to be considered, though he cannot tread the mortar: the Gold-smiths boy must have his wages for blowing the fire, though he cannot fashion the jewel. When Ladies I hope praise Euphues shall not be repented, though he deserve not to be rewarded.

I will set downe this Elizabeth as neere as I can. And it may be, that as the Venus of Apelles not finished, the Tindarides of Nicomachus not ended, the Medea of Timomachus not perfected, the table of Pharrasius not coloured, brought greater desire to them to consummate them, and to others to see them: so the Elizabeth of Euphues being but shadowed for others to barmish, but begun for others to end, but drawne with a blacke roale for others to blaze with a bright colour, may worke either a desire in Euphues hereafter if he live to end it, or a minde in those that are better able to amend it; or in all, if none can worke it, a will to wish it. In the mean season I say as Xeuxes did, when he had drawne the picture of Alcanta, whose will enoy me then imitate me, and not commend it, though they cannot amend it. But I come to my England.

There was for a long time civil wars in the Country, by reason of severall claimes to the Crowne, betwene the two famous and noble houses of Lancaster & Yorke, either of them pretending to be of the Royall blood, which caused them both to spend their blood: these wars continued long not without great losse, both to the nobility and commonalty, who toying not in one, but others parts, turned the Realme to great ruine, having almost destroyed their Country before they could annoint a King. But the living God, who was loth to oppress England, at last began to repelle injuries, and to give an end by mercy, to those that could finde no end of malice, nor looke for any end of mischief. So tender a care hath he alwaies had of that England, as of a new Israel, his chosen and beloved people.

This peace began by a marriage solemnized by Gods speciall providence, betwene Henry Earle of Richmond, heire of the house of Lancaster, & Elizabeth daughter of Edward the fourth, the undoubted issue and heire of the house of Yorke: whereby (as they term it) the red Rose and the white were united and toyned together. Out of these Roses sprang two noble budbes, Prince Ar-

thur

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thur and Henry the eldest dying without issue, the other of most famous memory, leaving behind him three children, Prince Edward, the Lady Mary, the Lady Elizabeth: King Edward lived not long, which could neuer for that Realme haue liued too long, but sharp frosts bite forward springs, Easterly windes blast towardly blossomes, cruell death spareth not those whom wee our selues liuing cannot spare.

The eldest sister the Princesse Mary, succeeded as next heire to the Crowne, and as it chanced next heire to the graue, touching whose life I can say little, because I was scarce bozne, and what others say, of me shall be for bozne.

This Queen being deceased, Elizabeth being of the age of twenty two yeres, of more beauty then honour, and yet of more honour then any earthly creature, was called from a prisoner to a Prince: from the Castle, to the Crown; from the feare of losing her head, to be supreme head. And here, Ladies, it may be you will moue a question, why this noble Lady was either in danger of death, or cause of distresse, which had you thought to haue passed with silence, I would notwithstanding haue reuealed. This Lady, all the time of her sisters raigne, was kept close, as one that tendered not those proceedings which were contrary to her conscience: who hauing diuers enemies, endured many crosses, but so patiently, as in her deapest sorrow, shee would rather sigh for the liberty of the Gospel, then her own freedome. Suffering her inferiours to triumph over her; her foes to threaten her; her assembling friends to undermine her; learning in this misery onely the patience that Zeno taught Ereticus, to heare and forbear, neuer seeking reuenge, but with good Licurgus, to lose her stone eye, rather then to hurt anothers eye. But being now placed in the seate Royall, the first of all established Religion, banished Popery, aduanced the Word that before was so much defaced, who hauing in her hand the sword to reuenge, vsed rather bountifully to reward: being as farre from rigour when shee might haue killed, as her enemies were from honesty when they could not, giuing a generall pardon, when shee had cause to vse particular punishments, preferring the name of pity before the remembrance of perils, thinking no reuenge more princely, then to spare when she might spill, to stay when she might strike.

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Strike: to proffer to save with mercy, when she might have destroyed with iustice. Here is the clemency worthy commendation and admiration, nothing inferiour to the gentle disposition of Aristides, who after his exile, did not so much as note them that banished him, saying with Alexander, that there can be nothing more noble, then to doe well to those that deserve ill.

This mighty and mercifull Queen, having many bills of private persons that sought before time to betray her, burnt them all, resembling Iulius Caesar, who being presented with the like complaints of the Commons, threw them in the fire, saying that hee had rather not know the names of Rebels, then have occasion to revenge, thinking it better to be ignorant of those that hated him, then to be angry with them.

This clemency did her Majesty not onely shew at her coming to the Crowne, but also throughout her whole government, when she had spared to shed their bloods that sought to spill hers, not racking the Lawes to extremity, but mitigating the rigour with mercy: insomuch as it may be said of that royall Monarch, as it was of Antonius, surnamed the goodly Emperour, who reigned many yeeres without the effusion of blood. What greater vertue can there be in a Prince then mercy? What greater praise then to abate the edge which she should whet, to pardon where she should punish, and to reward where she should revenge?

I my selfe being in England when her majesty was for her recreation in her Barge upon the Thames, heard of a Gunne that was shot off, though of the party unwittingly, yet to her noble person dangerously: which fact she most graciously pardoned, accepting in excuse before a great amends, taking more grieve for her poore Barge-man that was a little hurt, then care for her selfe that was in greatest hazard: A rare example of pittie, A singular spectacle of piety.

Winers besides there have been, which by private conspiracies, open rebellions, close wiles, and cruell witchcrafts, have sought to end her life which saveth all their lives: whose practises, by the divine providence of the Almighty, have ever been disclosed, insomuch that hee hath kept her safe in the Whales belly, when her subiects went about to throw her into the sea: preserved her in the
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hottē Queen, when her enemies increase the fire, not suffering a haire to fall from her, much lesse any harme to fallen upon her.

These iniuries and treasons of her subjects, these policies and undermining of forraigne nations, so little moved her, that she would often say, let them know that though it be not lawfull for them to speake what they list, yet it is lawfull for vs to doe with them what we list: being alwaies of that mercifull minde which was in Theodosius, who wished rather that he might call the dead to life, then put the liuing to death: saying with Augustus, when she should set her hand to any condemnation, I would to God she could not write. Infinite were the examples that might be alleged, and almost incredible; whereby she hath shewed her selfe a Lambe in meekenesse, when she had caused to be a Lyon in might, a Dove in favour, when she was prouoked to be an Eagle in fiercenes, requiting iniuries with benefits, redressing grudges with gifts, in highest Majesty bearing the lowest minde, forgiving all that sued for mercy, and forgetting all that deserved iustice. O diuine nature, O heavenly nobility! what thing can be more requirēd in a Prince, then in greatest power to shew greatest patience, in chiefest glory to bring forth chiefest grace, in abundance of all earthly felicity, to manifest abundance of heavenly piety? O fortunate England, that hath such a Queene, ungratefull if you pray not for her, wicked if you doe not loue her, miserably if you lose her.

Here Ladies is a glasse for all Princes to behold, that being called to dignity, they vse moderation, not might, tempering the sensurity of the lawes with the mildnes of loue, not executing all their will, but shewing what they may. Happy are they, and onely they that are vnder this glorious and gracious soveraigne: insomuch that I account all those subjects that be not her, abjects.

But why doe I tread still in one path, when I haue so large a field to walke: or linger about one flower, when I haue many to gather: wherein I resemble those that being delighted with the little bryoke, neglect the fountaine head: or the Painter that being curious to colour Cupids bow, forgot to paint the string.

As this noble Prince is indued with mercy, patience, and moderation, so is she indued with singular beauty and chastity, excel-
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ling in the one Venus, in the other Vesta. Who knoweth not how rare a thing it is (Ladies) to match Virginitie with beauty, a chaste mind with an amiable face, diuine cogitations with a comely countenance. But such is the grace bestowed upon this earthly Goddess, that hauing the beauty that might allure all Princes, she hath the chastity also to refuse all, accounting it no lesse praise to be called a Virgin, then to be esteemed a Venus: thinking it as great honour to be found chaste, as thought amiable. Where is not Electra the chaste daughter of Agamemnon: Where is Lala that renoued Virgin: Where is Acquilla, that through her chastity brought wonders, in maintaining continuall fire at the Altar of Vesta: Where is Claudio, that manifested her Virginitie, set the ship on float with her finger, that multitudes could not remove by force. Where is Tisbe, noble of the same order, that brought to passe no lesse maruells by carrying water in a shell, not shedding one drop, from Tyber to the Temple of Vesta: If Virginitie haue such force, then what hath this chaste Virgin Elizabeth done: who by the space of twenty and odd yeeres, with continuall peace against all pollicies, with miracles contrary to all hope, hath gouerned that noble Island, against whom neither forraigne force nor ciuill fraud, neither discord at home, nor conspiracies abroad could preuaile.

What greater maruails hath happened since the beginning of the world, then for a young and tender maiden to gouerne strong and valiant men: then for a Virgin to make the whole world, if not to stand in awe of her, yet to honour her: yea and to live in spite of all those that spite her, with her sword in the sheath, with her Armour in the Tower, with her souldiers in their golones: In so much as her peace may be called more blessed then the quiet raigne of Numa Pompilius, in whose government the Bees haue made their houses in the souldiers helmets. Now is the Temple of Ianus remoued from Rome to England, whose doores haue not been opened this 100. yeeres: more to be maruelled at then the Regiment of Debora, who ruled 40. yeeres with religion: or Semiramis, that ruled long with power: or Zenobia, that reigned 6. yeeres in prosperity: this is the only miracle that virginitie ever wrought for a little Island inuironed round about with wars, to stand in peace, for the
walles

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walles of France to burne, and the houses of England to freeze, for all other Nations, either with civill strokes to be divided, or with forraigne foes to be invaded, and that Countrey neither to be molested with boyles in their owne bowels, nor threatened with blast of other borders: but alwayes though not laughing, yet looking through an Emerald at others miseries.

Their fields have ben sowne with Coyne, strangers there pitched with Campes: they have their men reaping their harvest, when others are murthering by their harvest: they use their peace to solace for pleasure: others their Calamities for feare of perils. O blessed peace, O happy Prince, O fortunate people! The living God is chiefely the English God, where he hath placed peace, which bringeth all plenty, invinceth a Virgin Quene, which with a wand ruleth her owne subjects, and with her hand thinneth her enemies: the good will of strangers: so that this is no lesse glorious among her owne, then glorious to others; no lesse loved of her people then marvelled at of other Nations.

This is the blessing that Christ alwayes gave to his people, peace. This is the curse that he giveth to the faithles, there shall be no peace to the ungodly. This was onely the salutation he said to his Disciples: Peace be unto you: and therefore he is called the God of love and peace in holy writ.

In peace was the Temple of the Lord built by Salomon: Christ would not be borne untill there were peace throughout the whole world; this was the only thing that Ezechias prayed for; Let there be truth and peace. O Lord in my dayes. All which examples doe manifestly prove, that there can be nothing more notable then peace.

This peace hath the Lord continued with great and unspokeable goodnesse among his chosen people of England. How much is that Nation bound to such a Prince by whom they enjoy all benefits of peace, having their Barnes full, when others starve; their Coffers stuffed with gold, when others have no more; their houses without danger, when others are defended; their daughters chaste when others are deflowred, their houses furnished, when others are fired, where they have all things for superfluity, others nothing to sustaine their need.

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This peace hath God given for her vertues, piety, moderation, virginity: which peace, the same God of peace continue for his names sake.

Touching the beauty of this Prince, her countenance, her maiesty, her personage, I cannot thinke that it may be sufficiently commended, when it cannot be too much marvelled at: so that I am constrained to say, as Praxitiles did when he began to paint Venus and her son, who doubted whether the world could afford colour good enough, for two such faire faces: and I whether my tongue can yeld words to blase that beauty, the perfection whereof none can imagine. Which seeing it is so, I must do like those that want a cleere sight, who being not able to discern the Sun in the sky, are enforced to behold it in the water. Zeuxis having before him fifty faire Virgins of Sparta wherby to draw one amiable Venus, said, that fifty more fairer then those could not minister sufficient beauty, to the goddess of beauty: therefore being in dispaire either by Art to shadow her, or by imagination to comprehend her, he drew in a Marble a faire Temple, the gates open, and Venus going in, so as nothing could be perceived but her back, where in he used such cunning, that Apelles himselfe seeing his worke, wished that Venus would turne her face; saying, that if it were in all parts agreeable to the backe, he would become an Apprentise to Zeuxis, and slave to Venus. In the like manner saith it with thee, for having all the Ladies in Italy, more then fifty hundred, wherby to colour Elizabeth, I must say with Zeuxis, that as many more will not suffice, and therefore in as great an agony paint her Count with her back towards you, for that I cannot by Art portray her beauty: wherein though I want the skill to doe it as Zeuxis did, yet viewing it narrowly, and comparing it wisely, you will say, that if her face be as lovable to her backe, you will like my handys craft, and become her Paragonides. In the meane season I leave you gazing untill she turne her face, imagining her to be such a one as Nature framed, so that end that no Art should imitate, wherein she hath proved her selfe to be exquisite, and Painters to be Apes.

This beautifull mold when I beheld to be indued with chastity,

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ty, temperance, mildnesse, and all other good gifts of Nature (as hereafter shall appeare) when I saw her to surpass all her beauty, and yet a Virgin; to excell all in piety, and yet a Prince; to be inferior to none in all the lineaments of the body, and yet superior to every one in all the gifts of the minde: I began thus to pray, that as shee had liued forty yeeres a Virgin in great chastity, so shee may liue fourescore yeeres a mother with great ioy: that as with her we haue had long time peace and plenty, so by her we ever may haue quietnes & abundance, wishing this even from the bottom of a heart that wisheth well to England, though faret hill, that either the world may end before she die, or she liue to see her Childrens Children in the world: otherwise how tickle their state is that now triumph, vpon what swift they hang that are in honor, they that liue shall see, which I to thinke on, sigh. But God for his merries sake, Christ for his meritts sake, the holy Ghost for his names sake, grant to that Realme, comfort without any ill chance, that the longer she liueth, the sweeter she may smell, like vnto the bird Ibis; that she may be triumphant in victories like the Palme tree; fruitfull in her age like the Vine, in all ages prosperous, to all men gracious, in all places glorious: so that there be no end of her praises vntill the end of all flesh.

Thus did I often talke with my selfe, and with with my whole heart. What should I talke of her sharpe wit, excellent wisdom, exquisite learning, and all other qualities of the minde, wherein shee seemeth so farre to excell those that haue been accounted singular, as the learned haue surpassed those that haue been thought simple?

In questioning, not inferior to Nicaulia the Quene of Saba, that did put so many hard doubts to Salomon: equall to Nicostreta in the Greeke tongue, who was thought to giue precepts for the better perfection: more learned in the Latine then Accalasunta: passing Aspasia in Philosophy, who taught Pericles: exceeding in iudgement Themistocles who instructed Pirthagoras. None to these qualities those that none haue had, the French tongue, the Spanish, the Italian, not meane in euery one, but excellent in all, readier to correct escapes in those languages, then to be controuled, fitter to teach others then to learne of any: more able to adde new rules,

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rules, then to erre in the old. Inſomuch as there is no Embaſſadoꝝ that cometh into her Court, but ſhe is willing and able both to vnderſtand his meſſage, and offer her minde: not like vnto the Kings of Aſſria, who anſwer Embaſſages by meſſengers, while they themſelues either dally in ſunne, or ſnoꝛt in ſleepe. Her godly zeale to learning with her great ſkill, hath bene ſo manifeſtly ap-
prooued, that I cannot tell whether ſhe deſerue moꝛe honoꝛ foꝛ her knowledge, or admiration foꝛ her courteſie, who in great pompe hath twice directed her progreſſe vnto the Vniuerſities: with no leſſe ioy to the Students, then gloꝛy to the State: where after long and ſolemne diſputations in the Law, Phiſick, and Diuinity, not as one wearied with Schollers arguments, but wedded to their Quations, when euery one feared to offend in length, ſhe in her owne perſon, with no leſſe pꝛaiſe to her Wiſdome, then delight to her Subjects, with a wiſe and learned concluſion, hath gaue them thanks, and put her ſelfe to very great paines.

A noble pattern of a princely minde, not like vnto the Kings of Perſia, who in their Progꝛeſſes did nothing elſe but cut ſticks to diſſe away time, noꝛ like the delicate lues of the Sibarites, who would not admit any Art to bee exerciſes within their City that might make the leaſt noiſe. Her wit ſo ſharpe, that if I ſhould repeat the apt anſwers, the ſubtil questions, the fine ſpeeches, the pithy ſentences which on the ſudden ſhe hath uttered, they would rather breed admiration then credit.

But ſuch are the gifts that the liuing God hath endued her with all, that looke in what Art or Language, wit, or learning, vertue, or beauty, any one hath particularly excelled moſt, ſhe onely hath generally exceeded euery one in all: inſomuch that there is nothing to be added, that either men would wiſh in a woman, or God hath giue to a Creature.

I let paſſe her ſkill in Muſicke, her knowledge in all the other Sciences, when as I feare leſt by my ſimplicity, I ſhould make them leſſe then they are, in ſeeking to ſhew how great they are, vnleſſe I were praiſing her in the Gallery of Olimpia, where giuing foꝛth one word I might heare ſeuē.

But all theſe graces, although they be to be wondered at, yet her politicks government, her prudent counſell, her zeale to

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Religion, her clemency to those that submit, her stoutnes to those that threaten, so farre excēde all other vertues, that they are more easie to be marvelled at, then imitated.

Fine and twenty yeeres hath she borne the Sword, with such iustice, that neither offenders could complaine of rigour, nor the Innocent of wrong: yet so tempered with mercy, as malefactors haue been sometime pardoned vpon hope of grace, and the iniury requited to ease their grieue: insomuch that in the whole course of her glorious raigne, it could neuer bee said, that either the poore were oppressed without remedy, or the guilty repressed without cause: bearing this ingrauen in her noble heart, that iustice without mercy, were extreame iniury: and pittie without equity plaine partiality: and that it is as great tyranny not to mitigate Lawes, as iniquity to breake them.

Her care for the flourishing of the Gospell, hath well appeared when as neither the curses of the Pope, (which are blessings to good people, nor the threatnings of Kings, which are perillous to a Prince) nor the persuasions of Papists (which are hony to the mouth) could either feare her, or allure her to violate the holy league contracted with Christ, or to maculat the blood of the annient Lambe, which is Christ. But alwaies constant in the true faith: she hath to the exceeding ioy of her Subiects, to the unspeakeable comfort of her soule, to the great glory of God, established that Religion, the maintenance whereof she seeketh rather to confirme by fortitude, then leaue off for feare knowing that there is nothing that smelleth sweter vnto the Lord, then a sound spirit, which neither the boasts of the vngodly, nor the horrour of death can either re-moue or moue.

This Gospell with inuincible courage, with rare constancy, with hote zeale she hath maintained in her owne Countreies without change, and defended against all kingdomes that sought change: in so much that all Nations round about her, threatening alteration, shaking Swords, thepiuing fire, meaning famine, murder, destruction, desolation, she onely hath stood like a Lambe on the top of a hill, not fearing the blasts of the sharpe windes, but trusting in his prouidence that rideth vpon the wings of the four winds. Next followeth the loue she beareth to her Subiects, who

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no lesse tendreth them then the apple of her own eye, shewing her selfe a louing mother vnto the afflicted, a Physitian vnto the sicke, a soueraigne and mild Gouvernesse to all. Touching her Magnanimity, her maiesty, her estate royall, there was neither Alexander, nor Galba the Emperour, nor any that might be compared with her.

This is she, that resembling the noble Queen of Nauarre, bleseth the Marigold for her flower, which at the rising of the Sun openeth her leaues, and at the setting shutteth them, referring all her actions and indeauours to him that ruleth the Sunne. This is that Caesar that first bound the Crocodile to the Palme tree, bidding those that sought to reigne her: This is that good Pellican, that to feed her people spareth not to rend her owne person: This is that mighty Eagle that hath throlow dust into the eyes of the heart that went about to worke destruction to her Subiects: into whose wings although the blinde beetle would haue crept, and so being carried into her nest, destroyed her young ones, yet hath she with the vertue of her feathers consumed that flie in his owne fraud.

She hath exiled the Swallow that sought to spoile the Grasshopper, and giuen bitter Almonds to the rauenous Wolves, that endeuor to deuoure the silly Lambes, burning euen with the breath of her mouth, like the princely Stagge, the Serpents that were engendred by the breath of the huge Elephant, so that now all her enemies are as whist as the bird Attagen, who neuer singeth any tune after she is taken, nor they being so ouer taken.

But whither doe I waide Ladies, as one forgetting himselfe, thinking to sound the depth of her vertues with a few sadomes, when there is no bottome: for I know not how it cometh to passe that being in this Labyrinth, I may sooner lose my selfe then finde the end.

Behold Ladies in this glasse, a Queene, a woman, a Virgine, in all gifts of the body, in all graces of the minde, in all perfection of either, so farre to excell all men, that I know not whether I may thinke the place too bad for her to dwell among men.

To talk of other things in that Court, were to bring Eggs after Apples, or after the setting out of the Sunne, to tell a tale of a

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Shaddow. But this I say, that all offices are looked to with great care: and vertue is embraced of all, vice hated, Religion daily increased, manners reformed, that who seeth the place there, will thinke it rather a Church for diuine Service, then a Court for a Princes delight.

This is the Glasse Ladies, wherein I would haue you gaze, wherein I take my whole delight: imitate the Ladies in England, amend your manners, rub out the wrinckles of the mind, and bee not curious about the meanes in the face. As for their Elizabeth, sith yee can neither sufficiently maruell at her, nor I praise her, let vs all pray for her which is the onely duty wee can performe, and the greatest that wee can proffer.

Yours to command, Euphues.

IOVIS ELIZABETH.

Pallas, Iuno, Venus, cum Nympham numine plenam,
Spectarunt, nostra hæc, quæque triumphat, erit,
Contentant auide, sic tandem regia Iuno,

Est mea de magnis stemma petiuit auis.

Hoc leue (nec sperno tantorum insignia partum)

Ingenio pollet, dos mea, Pallas ait,

Dulce Venus risit, vultusque in lumina fixit,

Hæc mea dixit erit, nam quod ametur habet,

Iudicio Paridis, cum sit prælata uenustas:

Ingenium Pallas? Iuno quid vrgit auos?

Hæc Venus: impatiens, veteris Saturnia damni,

Arbiter in cælis non Paris inquit erit.

Intumuit Pallas nunquam passura priorem,

Priamedes Helenam, dixit adulter amet.

Risit, & erubuit, mixto Cytherea colore,

Iudicium dixit Iupiter ipse ferat.

Affensere, Iouem, compellant, vocibus vltro,

Incipit affari regia Iuno Iouem.

Iupiter, Elizabeth vestras si venit ad aures,

(Quam certe omnino cœlica turba stupent)

Nunc

Euphues and his England.

Hanc propriam, & merito semper vult esse Monarchum,
 Quæque suam namque est, pulchra, deserta potens.
 Quod pulchra, est, Veneris, quod polleat arte, Mineræ,
 Quod Princeps, Nymphæ, quis negat esse meam?
 Arbitr istius, modo vis, certaminis esto.
 Sin minus, est nullum lis habitura modum.
 Obstupet Omnipotens durum est quod poscitis, inquit,
 Est ramen arbitrio res peragenda meo.
 Tu soror & coniux Iuno, tua filia Pallas,
 Et quoque, quid simulem? ter mihi chara Venus.
 Non tua, da veniam Iuno, nec Palladis illa est,
 Nec veneris, credas hoc, licet alma Venus,
 Hæc Iuno, hæc Pallas, Venus hæc, & quæque Dearum.
 Diuisum Elizabeth cum Ioue nomen habet.
 Ergo quid obstrepitis? frustra contenditis inquit,
 Ultima vox hæc est, Elizabetha mea est.

Euphues.

Est Iouis Elizabeth, nec quid Ioue maius habendum,
 Et Ioue teste, Ioui est Iuno, Minerva Venus.

These verses Euphues sent also under his Glasse, which ha-
 uing finished, he gave himselfe to his Booke, determining
 to end his life in Athens, although he had a moneths minde to
 England: who at all times, and in all companies, was no nig-
 gard of his good speech to that nation, as one willing to live in that
 Court, and wedded to the manners of that Country. It chanced,
 that being in Athens not passing one quarter of a yeere, he receiued
 Letters out of England from Philautus, which I thought necessary
 also to insert, that I might giue some end to the matters of Eng-
 land, which at Euphues departure were but sauely left. And thus
 they follow.

Philautus to his owne Euphues.

I have oftentimes, Euphues, since thy departure, complained of
 the distance of place, that I am so far from thee: of the length of

Euphues and his England.

time that I could not heare of thee, of the spite of fortune that might not send to thee: but time at length, and not too late, because at last, it hath recompensed the injuries of all, offered me both a convenient messenger by whom to send, and strange news wherof to write.

Thou knowest how forward matters went, when thou tookst ship, and thou wouldest marvel to heare how forward they were before thou strookst saile: for I had not been long in London (sure I am thou wast not then at Athens) when as the corn which was graine in the blade, began to wax ripe in the eare; when the seed which I scarce thought to have taken root, began to spring, when the lone of Surius, which hardly I would have guessed to have a blossome, shewed a bud. But so unkind a yeere hath it bin in England, that we felt the heate of the Summer, before we could discern the temperature of the Spring; insomuch that we were ready to make May, before we could misse May, having in effect the Ides of May, before the Calends of March: which seeing it is so forward in these things, I marvelled the lesse to see it so ready in matters of love, where oftentimes they clap their hands before they know the bargain, and seal the Obligation before they read the Condition.

At my being at the house of Camilla, it happed I found Surius accompanied with two knights: and the Lady Flavia with three others Ladies: drew backe, as one somewhat shame-fast: when I was willed to draw nere, as one that was wished for. Who thinking of nothing lesse then to heare a contract for marriage, where I only expected a conceit of mirth, I suddenly, yet solemnly, heard those words of assurance betwixen Surius and Camilla, in the which I had rather have bene a party then a witness. I was not a little amazed to see them strike the Iron which I thought colde, and to make an end before I could heare a beginning. When they saw me as it were in a trance, Surius taking me by the hand, began thus to tell.

You misse Philautus, to see Camilla and mee to be assured, not that you doubted it unlikely to come to passe, but that you were ignorant of the practises, thinking the Diall to stand still, because you cannot perceine it to move. But had you been privy to all
proofes

Euphues and his England.

wifes, both of her good meaning towards me, and of my good will towards her, you would rather haue thought great hast to be made then long deliberation. For this vnderstand, that my friends are vntoiling that I should match so lowe, not knowing that loue thinketh the Juniper shrubbe to be as high as the tall Oakes, or the Nightingales lates to be more precious then the Estridges feathers, or the Larke that breedeth in the ground to be better then the Hobby that mounteth to the clouds. I haue alwayes hitherto preferred beauty before riches, and honesty before blood, knowing that birth is the praise we receiue of our Ancestors, honesty the renown we leaue to our successors: and of two little goods, riches, and beauty, I had rather chuse that which might delight me, then destroy mee.

These marriages by friends, be so dangerous they haue bene I know not Philautus, and some present hath proued, which can be likened to nothing else so wel, then as if a man should be constrained to pull on a shoe by anothers last, not by the length of his owne foot: which being too little, wrings him that weares it, not him that made it: if too big, shameth him that hath it, not him that gaue it. In meates I loue to craue where I like, and in marriage, shall I be craned where I like not? I had as leue another should take measure by his back of my apparrell, as appoint what wife I should haue by his minde.

In the choice of a wife, sundry men are of sundry minds, one looketh high as one that seareth no chips, saying, that the oyle that swimmeth on the top is the wholesomest: another poring on the ground, as dreading all dangers that happen in great stocks, altogether, that the honey that lieth in the bottome is the sweetest: I assent to neither, as one willing to follow the meane, thinking the wine which is in the midst to be the finest. That I might therefore match to my owne minde, I haue chosen Camilla, a Virgin of no noble race, nor yet the child of a base father, but betwixt both, a Gentlewoman of an ancient and worshipfull house, in beauty inferior to none, in vertue superior to a number.

Long time wee loued, yet neither durst she manifest her affection because I was noble, nor I utter mine, for feare of offence: seeing, in her alwayes a minde more willing to carry Torchets before

Euphues and his England.

Vesta, then Tapers before Iuno. But as fire when it burneth out catcheth hold soonest of the driest wood, so love when it is revealed, fastneth the easiest upon the affectionate will: which came to passe in both of vs: for talking of love, of his lawes, of his delights, toys, wants, and all other branches, I could neither so dissemble my liking, but that she espied it, whereat she began to sigh: or she so cloaked her love, but that I perceived it, whereat she began to blush at the last, though long time straining courtly who should goe o-
uer the stile, when we had both haste, I, (for that I knew women would rather die then seeme to desire) began first to unfold the extremities of my passions: the causes of my love, the constancy of my faith, the which she knowing to be true, easily believed, and replied in this like manner, which I thought not certaine, not that I misdoubted her faith; but that I could not perswade my selfe of so good fortune.

Having thus made each other priuy to our wished desires, I frequented more after to Camilla, which caused my friends to suspect that, which now they shall finde true: and this was the cause that we all mette here, that before this good company we might knit that knot with our tongues, that we shall never vndoe with our teeth.

This was Surius speech vnto me, which Camilla with the rest affirmed. But I, Euphues, in whose heart the stumps of love were yet sticking, began to change colour, feeling as it were new stormes to arise after a pleasant calme: but thinking with my selfe that the time past to wooe her that another was to wed, I digested the will which had almost choakt me. But time caused mee to sing a new tune, as after thou shalt heare.

After much talke and great chere, I taking my leaue, departed, being willing to visite the Lady Flavia at my leasure, which word was to me in stead of a welcome.

Within a while after it was noised that Surius was assured to Camilla, which bred quarrels, but hee like a noble Gentleman, re-
toyng more in his love, then esteeming the losse of his friends, man-
ger them all, was married, not in a Chamber privately, as one fea-
ring tumults, but openly in the Church, as one ready to answer a-
ny objections.

This

Euphues and his England.

This marriage solemnized could not be recalled, which caused his Allies to consent: and so all parts pleased, I thinke them the happiest couple in the world.

Now Euphues, thou shalt understand, that all hope being cut off from obtaining Camilla, I beganne to vse the aduantage of the word that Lady Flauia cast out, whom I visited more like a sojourner then a stranger, being absent at one time from breakfast till euening.

Diaffe was mine errand, but drink I would: my great courtesie was to excuse my grieuous torments: for I ceased not continually to court my Violet, whom I neuer found so coy as I thought, nor so courteous as I wished. At the last thinking not to spend all my toying in signes, I fell to flat saying: revealing the bitter sweets that I sustained, the ioy at her presence, the griefe at her absence, with all speeches that a Loner might frame: she not degenerating from the wiles of a woman, seemed to accuse men of inconstancy, that their painted words were but wind, that fained sighs were but sleights, that all their lone was but to laugh, laying baits to catch the fish that they meant againe to throw into the river, practising onely cunning to deceiue, not courtesie to tell truth: wherein she compared all Lovers to Mizaloe the Poet, which was so light, that enery wind should blow him away, vnlesse he had lead tied to his hailes: and to the fugitive stone in Cicico, which runneth away if it be not fastened to some poste. Thus would she dally, a trencher euer more giuen to such disport: I answered for my selfe, as I could, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetings, but few partings, untill at the last Surins, one that could quickly perceiue on which side my bread was buttered, began to bzeake with me touching Francis, not as though hee had heard any thing, but as one that would vnderstand something. I durst not seem strange when I found him so courteous, knowing that in this matter he might almost worke all my liking.

I vnfolded to him from time to time the whole discourse I had with my Violet, my earnest desire to obtaine her, my lands, goods and requies: who hearing my tale, promised to further my sute, wherein he so bestirred his study, that within one moneth I was

Euphues and his England.

in possibility to haue her I most wished and least looked for.
It were too long to write an Epistole, being but determined
to send a Letter: therefore I will deferre all the actions and acci-
dents that happened, untill occasion shall serue either to meete thee,
or minister leasure to me. To this end it groweth, that conditions
of the performance of a certaine Joynter (for the which
I had many Italian bonds) we were both made as sure as Suri-
us and Camilla.

Her dowry was in ready money a thousand pounds and a faire
house wherein I meane shortly to dwell. The Joynter I must
make, is foure hundred pound yearly, the which I must here pur-
chase in England, and sell my lands in Italy. Now Euphues, imagine with thy selfe, that Philautus beginneth
to change, although in one yeere to marry and to thine, it be hard.
But would I might once againe see thee here, unto whom thou
shalt be no lesse welcome then to thy best friend.

Surius, that noble Gentleman commendeth him unto thee, Ca-
milla forgetteth thee not: both earnestly wish thy returne, with
great promises to doe thee good, whether thou wilt it in the Court
or in the Country: this I durst sweare, that if thou come againe
into England, thou wilt be so friendly intreated, that either thou
wilt altogether dwell here, or tary here longer.

The Lady Flauia saluteth thee, and also my Violet: euenery one
willeth thee so well, that thou canst wish thy selfe no better. Other
newes there is none, but that which little appertaineth to me, and
nothing unto thee. Two requests I am to make as well from Su-
rius as my selfe, the one to come into England, the other to heare
thyne answer. And thus in haste I bid you farewell. From London
the first of February. 1575.

Thine, or not his owne,
Philautus.

This Letter being deliuered to Euphues, and well perused, con-
firmed him both to marrie and to ioy, seeing all things so strangely
concluded, and his friend so happily contracted: hauing therefore
by the same meanes opportunity to send answer, by the which he
had pleasure to receive newes, he dispatcheth his letter in this forme.

Euphues

Euphues and his England.

Euphues to Philautus.

There could nothing haue come out of England to Euphues, more welcome then thy letters, but as it had been thy person: which when I had thoroughly perused, I could not at the first, either beleue them for the strangenesse, or at the last for the happines: for upon the sudden to heare such alterations of Surius, passed all credite, and to vnderstand so fortunate successe to Philautus, all expectation: yet considering that many things fall between the cup and the lippe, that in one lucky houre more rare things come to passe, then sometimes in seauen yeers, that marriages are made in heauen, though consummated in earth, I was brought both to beleue the events, and to allow them. Touching Surius and Camilla, there is no doubt but that they both will liue well in marriage, who lored so well before their matching: and in my minde he dealt both wisely and honorably, to prefer vertue before vaine glory, and the goodly ornaments of vertus before the rich armour of nobility: for this must we all thinke (how well soeuer we thinke of our selues) that vertue is most noble, by the which men became first noble. As for thine owne estate, I will be bold to counsell thee, knowing it neuer to be more necessary to vse aduice then in marriage. Solon gaue counsell, that before one assured himselfe, he should be so wary, that in tying himselfe fast, he did not vndoe himselfe, wishing them first to eate t Quince pearre, that is, to haue a sweet conference without brawles; then salt, to bee wise without boasting. In Boetia they couered the Bride with Asparagonia, the nature of which plant is to bring sweet fruit out of a sharpe thorne: whereby they noted, that although the virgin were somewhat shrewish at the first, yet in time she might become a shepe. Therefore Philautus, if thy Violet serue in the first moneth neither to chide or chafe, thou must heare without reply, and endure with patience: for they that cannot suffer the wranglings of young married women, are not vnlike to those that tasting the grape to be sowre before it be ripe, leane to gather it when it is ripe, resembling them that being stung with the Bee, forsake the Honey.

Thou

Euphues and his England.

Thou must vse sweet words, not bitter checks : and though happily thou wilt say that wands are to be wrought when they are greene, lest they rather breake then bend when they be dry, yet know also, that he that bendeth a twig, because he would see if it would bowe by strength, may chance to haue a crooked tree, when he would haue a straight. It is prettily noted of a contention between the wind & the Sun, who should haue the victory. A Gentleman walking abroad, the wind thought to blow off his cloake, which with great blasts and blustering, struing to vniuole it, made it to sticke faster to his back, for the more the wind increased the closer the cloake clapt to his body : then the Sun shining with his hot beames, began to warme the Gentleman, who loaring somewhat faint in this faire weather, did not only put off his cloak but his coate, which the wind perceiving, yielded the conquest to the Sun : In like manner saeth it with young wines, for if their husbands with great threatnings, with iars, with brauls seeke to make them tractable, or bend their knees, the more stiffe they make them in the ioynts : the oftner they goe about by force to rule them, the more forward they finde them : but vying milde words, gentle persuasions, familiar counsell, intreaty, submission, they shall not onely make them to bow their knees, but to hold vp their hands, not onely cause them to honor them, but to stand in awe of them : for their stomacks are all framed of Diamond, which is not to be bruised with a hammer, but bowed, not by force but flattery ; resembling the Cocke, who is not to be feared by a Serpent, but a Glead. They that feare their Wines will make too sharpe wine, must not cut the armes, but graft next to them Boudage, which causeth the grape to be more pleasant. They that feare to haue curst wines, must not with rigour seeme to reclaime them, but saying gentle words in euery place by them, which maketh them more quiet.

Instruments sound sweetest when they be touched softest : wo, men are wisest when they are vled mildest. The horse stinneth when he is hardly rained, but hauing the Bzidle, neuer stirreth : women are stark mad if they be ruled by might, but with a gentle raine they will beare a white mouth, Call was cast out from the sacrifice of Iuno, which betokened that the marriage bed should be without bitterness.

Then

Euphues and his England.

Thou must be a glasse to thy Wife, for in thy face must she see her own: for if when thou laughest, she weepe, when thou mour, nest, she giggle, the one is a manifest signe she delighteth in others the other is a token she dispiseth thee. Be in thy behaviour modest, temperate, sober: for as thou framest thy manners, so will thy Wife fit hers. Kings that be wellers, cause their subiects to exercise that feat: Princes that are Positions, incite their people to be Instruments: Husbands that are chaste and godly, cause also their wives to imitate their goodnes.

For thy great dowry, that ought to be in thine owne hands: for as we call that wine, wherein there is more then halfe water; so doe we fearme that the goods of the husband, which his wife bringeth, though it be all.

Helen gaped for his goods, Paris for pleasure, Vlysses was content with chaste Penelope: so let it be with thee, that whatsover others marry for, be thou alwayes satisfied with vertue, otherwise may I use that speech to thee, that Olimpias did to a young Gentleman, who onely tooke a wife for beauty, saying: this Gentleman hath onely married his eyes, but by that time he hath also wedded his eare, he will confesse that a faire shoe wyings, though it be smooth in the wearing.

Lycurgus made a Law that there should be no dowry given with maidens, to the end that the vertuous might be married, who commonly haue little, not the amorous, who oftentimes haue too much.

Behaue thy selfe modestly with thy wife before company, remembering the senerity of Cato, who removing Monius from the Senate, for that he was seene to kisse his wife in presence of his daughter: olde men are seldeome merry before children, lest their laughter might breed in them loosenes: husbands should scarce jest before their wives, lest want of modesty on their parts, be cause of wantonnesse on their wives part. Imitate the Kings of Persia, who when they were giuen to riot, kept no company with their wives; but when they used good order, had their Wives ever at the Table. Give no example of lightnesse, for loke what thou practisest most, that will thy wife follow most, though it becometh her least. And yet would I not haue thy wife so curious to please

Euphues and his England.

please thee, that fearing lest her husband should thinke thee painted her face, she should not therefore wash it, onely let her refraine from such things, as thee knoweth cannot well like thee: hee that commeth befoze an Elephant, will not weare bright colours, nor he that commeth to a Bull, red, nor he that standeth by a Tyger, play on a Taber: for that by the sight or noyse of these things, they are commonly much incensed. In the like manner, there is no wife if shee bee honest, that will practise those things, that to her mate shall seeme displeasing, or moue him to choller. Bee thristy and wary in thy expences: for in old time they were as some condemned by Law, that spent their wiues dowry prodigally, as they that diuorced them wrongfully. Flee that vice that is peculiar to all those of thy country, Zealousie: for if thou suspect without cause, it is the next way to haue cause: Women are to bee ruled by their owne wits, for be they chaste, no gold can win them, if immodest, no grieve can amend them, so that all mistrust is either needlesse, or bottlesse.

Bee not too imperious ouer her; that will make her to hate thee; nor too remisse, that will cause her to disdaine thee, let her neither be thy slave nor thy soneraigne, for if shee lie vnder thy foot shee will neuer loue thee, if climbe aboue thy head, neuer care for thee: the one will breed thy shame to loue her so little, the other thy grieue to suffer too much.

In governing thine household, vse thine owne eye, & her hand: for Huswifery consisteth as much in seeing things as setting things, and yet in that goe not about thy latchet, for Cookes are not to be taught in the kitchen, nor Painters in their shoppes, nor huswines in their houses. Let all the keyes hang at her girle, but the purse at thine: so shalt thou know what thou doest spend, and how shee can spare.

Breake nothing of thy stock, for as the Stone Thimble being whole swimmeth, but neuer so little diminished, sinketh to the bottom: so a man hauing his stock full, is euer a float but wasting of his store, becommeth bankrupt.

Entertaine such men as shall be trusty: for if thou keepe a wolfe with in thy doores to doe mischief, or a Fox to worke craft & subtilty, thou shalt finde it as perillous, as if in thy Warre thou shouldst

Euphues and his England.

best maintaine Dice, and in thy ground Hoales.

Let thy Maidens bee such, as shall seeme reader to take paines the- to pleasure, willinge to dwelle by their house, then their heads, not so fine fingered to call for a Lute, when they should vse a distaffe; not so dainty mouthed that their silken throats should swallow no pack threed. If thy dyet, be not sumptuous yet simple, for thy attire, not costly, nor yet clownish, but thy coat by thy cloth, goe no further then shall become thy estate lest thou be thought proud, and so enuied: nor debase not thy birth, lest thou be deemed poore, and so pittied.

Now thou art come to that honourable estate, forget all thy former follies, and debate with thy selfe that heretofore thou didst but goe about the World, and that now thou art come into it; that thou did once make thee to follow riot, that it must now enforce thee to pursue thrift, that then there was no pleasure to be compared to courting of Ladies, that now there can be no delight greater then to haue a wife. Commend mee humbly to that noble man Surius, and to his good Lady Camilla.

Let my duty to the Lady Flauia be remembred, and to thy Mistle: let nothing that may be added bee forgotten. Thou wouldest haue me come againe into England, I would, but I cannot: but if thou desire to see Euphues, when thou art willing to visite thine Uncle, I will meeete thee: in the meane season know that it is as farre from Athens to England, as from England to Athens: Thou saiest I am much wished for, that many faire promises are made to me: Truly Philautus, I know that a friend in the Court is better then a penny in the purse, but yet I haue heard that such a friend cannot be gotten without pences. Faire words sat few, great promises without performance, delight for the time, but pearke euerafter. I cannot but thanke Surius who wisheth me well, and all those that at my being in England liked me well. And so with my hearty commendations untill I heere from thee, I bid thee far well.

Thine to vse, if marriage
change not manners,

Euphues.

This

Euphues and his England.

This Letter dispatched, Euphues gaue himselfe to solitarines, determining to solourne in some vnconouth place, buttill time might turne white salt in fine Sugar: for surely he was lamented in body and grieved in minde. And so I leaue him neither in Athens nor elsewhere that I know: but this order he left with his friend, that if any newes came, or Letters, that they should direct them to the Mount of Silixtedra, whither I leaue him either to his musing or Prises.

Gentlemen, Euphues is musing in the bottome of the mountainaine Silixtedra, Philautus is married in the Ile of England: two friends parted, the one liuing in the delights of his new wife, the other in contemplation of his old griefes.

What Philautus doth, they can imagine that are newly married: how Euphues liueth, they may guesse that are cruelly martyred: I commit them both to stand to their own bargaines, for if I should meddle any further with the marriage of Philautus, it might happily make him tealous, if with the melancholly of Euphues, it might cause him to be cholericke: so the one would take occasion to rub his head, at his hat neuer so close, and the other offence to gall his heart, be his case neuer so quiet. I, Gentlemen, am indifferent, for it may be that Philautus would not haue his life knoten which he leadeth in marriage, nor Euphues his lone disered which he beginneth in solitarines: lest either the one being too kind might be thought to doat, or the other too constant, might be iudged to be madde. But were the truth knowne, I am sure, Gentlewomen, it would be a hard question among Ladies, whether Philautus were a better lover or a husband: whether Euphues were a better Loner or a Scholler. But let the one marke the other, I leaue them both to conferre at their next meeting, and commit you to the thought.



FINIS.

